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NUMBER 4.

THE NARRAGANSETT

HISTORIAL REGISTER.

A MAGAZINE

DEVOTED TO THE ANTIQUITIES, GENEALOGY AND HISTORICAL MATTER
ILLUSTRATING THE HISTORY OF THE

State of Rhode Island and Providence Plantations.

*A record of measures and of men,
For twelve full score years and ten.*

JAMES N. ARNOLD, EDITOR.

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CONTENTS OF THIS NUMBER.

	PAGE.
I. The Record of Old Smithfield from 1780 to 1850. <i>The Editor</i>	257
II. Ancient North End Landmarks of the Town of Providence, I. <i>An Old Resident</i>	269
III. A List of the Births of South Kingstown, R. I. <i>The Editor</i>	275
IV. The Story of the Tablets. IV. <i>James L. Sherman</i>	283
V. Deed from Wesauamog to the Proprietors of Providence. <i>Fred A. Arnold</i>	290
VI. Rhode Island Veteran Citizens Historical Association. Hebrew Day—	
Proceedings.....	299
President's address.....	300
Address, The Israelites in Rhode Island: by Frederick Denison.....	301
Address by Rev. Myer Noot.....	318
VII. Is America only East Greenwich.....	327
XII. Historical Notes—	
The Antiquary's Pudding.....	268
A Rhode Island Man the originator of our Postal system. <i>Ancient Highways</i>	328
Three facts regarding Rhode Island. <i>Usquepaug Patents. First Interment in Riverside Cemetery</i>	336
IX. Societies and their Doings.....	329
X. Editorial Notes—	
Removal to Providence.....	33
History of Providence Plantations.....	334
The Genealogical Dictionary of Rhode Island. <i>New England Magazine. Genealogical Notes. Query. Descendants of William Hannum</i>	335

THE

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THE
Narragansett Historical Register.

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JAMES N. ARNOLD,
EDITOR.

VOL. IV.

PROVIDENCE, R. I., APRIL, 1886.

No. 4.

✓ **THE RECORD OF OLD SMITHFIELD FROM
1730 TO 1850.**

From Records in Town Clerk's Office, Lincoln.

CONTRIBUTED BY THE EDITOR.

(Continued from Vol. IV, page 201.)

H.

MARRIAGES.

Hayes, George A., of Providence, and Abigail Weldon, of
Smithfield; m. by Rev. John Risley, July 25,
1841.

Haynes Daniel, and Ellen Charlotte Alexander; m. by Rev.
B. P. Byram, Feb. 6, 1848.

Hayward Hannah, and William Arnold, April 1, 1740.

" Samuel, and Ruth Fish; m. by William Arnold,
justice, July 13, 1743.

" Gorton N., and Laura A. Peckham; m. by Rev.
John Boyden, jr., Jan. 27, 1841.

Heath, Cyrus D., of Holliston, Mass., and Esther J. Staples,
of Smithfield; m. by Rev. D. L. McGeer, March
13, 1848.

Heaton Nathaniel, and Harriet Jaqueth; m. by Rev. Stephen Gano, April 29, 1819.

Heavens William, resident of Smithfield, and Hannah Whipple, of David; m. by Valentine Whitman, justice, Jan. 14, 1732-3.

Hedden Alice, and Moses Man, May 4, 1773.

Hendrick Stephen, of Greenwich, son of Joseph, and Content Wing, of Benjamin, of Smithfield; m. by Caleb Aldrich, justice, June 13, 1773.

“ Joseph, of Stephen, of Smithfield, and Ruth Capron, of Joseph, of Cumberland; m. by Levi Ballou, justice, Sept. 5, 1793.

“ Stephen, of Dr. Stephen, and Mary Bennett, of Cumberland, daughter of Charles; m. by Thomas Man, justice, July 6, 1800.

“ Wing, and Fannie Walker; m. by Daniel Thurber, justice, Nov. 27, 1823.

“ Almira, and David Spear Wilkinson, March 29, 1842.

Herd Susan, and Joseph Almy, March 29, 1821.

Herendeen Sarah, and Edward Bishop, Sept. 11, 1733.

“ Abram, and Abigail Chillson; m. by Thos. Sayles, justice, June 10, 1734.

“ Francis, and Dorcas Brown; m. by Thos. Sayles, justice, Feb. 12, 1735-6.

“ Ruth, and Job Phillips, Dec. 24, 1736.

“ Joseph, jr., and Mary Shippee; m. by Thomas Sayles, justice, Nov. 12, 1738.

“ Joshua, and Mary Truesdon, both of Boston; m. by David Comstock, justice, May 25, 1739.

“ Merabah, and Joseph Wetherhead, Dec. 25, 1740.

“ Elisha, jr., and Ruth Herendeen; m. by Thomas Sayles, justice, Jan. 4, 1740.

“ Ruth, and Elisha Herendeen, Jan. 4, 1740.

“ Bethiah, and Joseph Shippee, Aug. 2, 1744.

“ Alice, and Benjamin Brown, Oct. 5, 1746.

- Herendeen Zerviah, and Peter Phillips, Dec. 28, 1748.
- " Zerviah, and Peter Shippee, Dec. 28, 1748.
- " Obediah, and Annie Hows; m. by Thomas Sayles, justice, June 11 or 12, 1750.
- " Amie, and Joshua Smith, July 5, 1750.
- " Freeloze, and Hezekiah Herendeen, Aug. 14, 1750.
- " Hezekiah, of Smithfield, and Freeloze Herendeen, of Gloucester; m. by John Smith, justice, Aug. 14, 1756.
- " Elisha, jr., and Judith Herendeen; m. by Thomas Sayles, justice, Dec. 7, 1752.
- " Judith, and Elisha Herendeen, jr., Dec. 7, 1752.
- " Rufus, and Dorcas Man; m. by Thomas Steere, justice, Nov. 22, 1754.
- " Martha, and Solomon Shippee, Dec. 11, 1755.
- " William, and Bethiah Peters; m. by Stephen Sly, justice, April 5, 1756.
- " Jane, and Jonathan Chillson, Feb. 9, 1757.
- " Izreal, and Hetabel Shippee; m. by Stephen Sly, justice, March 19, 1759.
- " Levi, and Mary Wilbur; m. by Stephen Sly, justice, Sept. 17, 1759.
- " Dorcas, and Jonathan Bullard, April 27, 1760.
- " Ezekiel, of Smithfield, and Esther Peters, of Cumberland; m. at C.; m. by Stephen Sly, justice, Sept. 5, 1761.
- " Hannah, and Jones Dyer, Sept. 27, 1761.
- " Waite, and Jeremiah Bullard, Dec. 15, 1761.
- " Sarah, and David Balford, May 26, 1763.
- " Nathan, and Huldah Dillingham; m. by Stephen Sly, justice, April 30, 1764.
- " Oziel, of Smithfield, and Amie Hill, of Gloucester; m. by Stephen Sly, justice, April 29, 1765.
- " Abigail, and Joseph Herendeen 3d, Dec. 5, 1765.
- " Joseph 3d, and Abigail Herendeen; m. by Daniel Smith, justice, Dec. 5, 1765.

- Herendeen Elizabeth, and Hosanna Brown, Nov. 22, 1766.
- “ Stephen, and Martha Shippee; m. by Richard Sayles, justice, May 3, 1767.
- “ Kezia, and Fail Smith, Feb. 21, 1768.
- “ Rhoda, and David Shippee, Jan. 1, 1769.
- “ Daniel, of Francis, and Mary Joperson, of Douglass, Mass.; m. by Daniel Mowry, jr., justice, Sept. —, 1770.
- “ Martha, and Uriah Stone, Sept. 8, 1771.
- “ Alethere, and Oliver Smith, Feb. 21, 1779.
- “ Susannah, and Aaron Loge, April 1, 1779.
- “ Olive, and Henry Darling, Jan. 23, 1784.
- “ Abraham, of Obediah, of Adamstown, Mass., and Hepsebeth Callum, of John, of Gloucester; m. at Weathersfield, Conn., by Waters Phillips, justice, Aug. 2, 1786.
- “ Eliza, and Russell Smith, Aug. 26, 1839.
- “ Wanton, of Welcome, and Lucinda Brown, of Elisha; m. by Ephraim Sayles, justice, Jan. 3, 1841.
- “ Nancy R., and Joseph Holt, Feb. 7, 1842.
- Herker Rosanna, and Guy Hancock, July 12, 1842.
- Hester Fidelia, and Joseph Hoge, Dec. 12, 1741.
- Hetock Hannah, and William Chambers, May 24, 1844.
- Hewitt Rachel, and Joseph Orville Fairbanks, March 13, 1845.
- Hicks Joseph, of Benjamin and Sarah, and Nancy T. Vose, of Seth and Elizabeth; m. by Rev. Joseph Smith, Dec. 3, 1840.
- Hide Hannah, and Peregrine Mathewson, April 26, 1733.
- “ Patience, and Jeremiah Wilkinson, July 3, 1735.
- Higgins, Abigail, and Benjamin Ray, March 24, 1816.
- Hill Mary, and Jesse Thayer, March 8, 1749-50.
- “ Ruth, and Zephaniah Shepard, Sept. 20, 1754.
- “ Amie, and Oziel Herendeen, April 29, 1765.
- “ Samuel, of Providence, and Rhoda Phillips, of Smithfield; m. by Richard Sayles, justice, Jan. 8, 1767.

- Hill George, of Samuel, and Mary Harris, of Jabez; m. by John Man, justice, Nov. 11, 1793.
- " Lydia, and Christopher Almy, Oct. 9, 1774.
- " Rufus, and Naomi Angel; m. by Benjamin Sheldon, Dec. 8, 1797.
- " Barberry, and Benjamin Stone, Nov. 1, 1807.
- " Ebenezer Allen, of Barnett, and Ruth Howland Slade, of Howland; m. by Stephen Mowry, justice, Nov. 4, 1819.
- " Nancy, and James Carroll, March 3, 1831.
- " Olive L., and Job S. Man, Oct. 13, 1831.
- " Sarah Ann and Richard T. Bosworth, Sept. 24, 1840.
- " Phebe R., and Freeman Clough, July 29, 1849.
- " Anna Eliza, and G. Sullivan Woodbury, June 11, 1850.
- " Olive L., and William H. Feltus, Jan. 15, 1852.
- Hixon Samuel, jr., of Harwich, Conn., and Eliza Frost, of Smithfield; m. by Rev. D. L. McGeer, Dec. 22, 1846.
- Hodgeson Samuel, of Thomas, and Mary Lever, of John; m. by Rev. Reuben Allen, Aug. 8, 1841.
- Hoge Joseph, and Fidelia Hester; m. by William Arnold, justice, Dec. 12, 1741.
- Hogg David, of Cumberland, and Mary Smith, of Smithfield; m. by Thomas Arnold, justice, April 15, 1759.
- Holbrook Peter, and Sarah Clarke; m. by William Arnold, justice, Jan. 27, 1736-7.
- " Samuel, and Lydia Staples; m. by William Arnold, justice, Sept. 26, 1750.
- " Moses K., and M. B. Bradford; m. by Rev. John Borden, jr., Dec. 31, 1840.
- " Alice Ann, and Abner Young, Aug. 15, 1843.
- Holburton, Susan A., and Henry S. Smith, June 28, 1847.
- Holden Joanna B., and Orace C. Aldrich, March 9, 1845.
- Holley ———, and Thomas J. Harris, Jan. —, 1840.
- " Rufus, and Katy Ann Pain Mowry; m. by Nicholas Shinson, justice, March 5, 1840.

- Holley Amanda, and John W. Burkett, Oct. 3, 1843.
- Holman Ansel, and Nancy W. Tabor; m. by Rev. T. A. Taylor, Feb. 28, 1848.
- “ Benjamin F., and Susan C. Ennis; m. by Rev. T. A. Taylor, July 20, 1848.
- Holmes Samuel, of Samuel, and Mercy Winsor, of Eld. John; m. by Rev. Ezekiel Angel, Dec. 19, 1779.
- “ William, and Philena Stearns; m. by Rev. Pliney Brett, Feb. 27, 1816.
- “ Church, of Smithfield, son of Thomas, of Rochester, Mass., and Emily Maria Jenckes, of Smithfield, dau. of John 3d; m. by Simon A. Sayles, justice, Jan. 25, 1848.
- Holoway Albert, son of Ichabod, and Sarah Streight, of Henry; m. by George F. Jenckes, justice, July 14, 1839.
- Holt George W., and Lucy Dodge; m. by Rev. Timothy A. Taylor, Sept. 3, 1839.
- “ Lucy Ann, and Albert Mowry, Sept. 29, 1841.
- “ Joseph, and Nancy R. Herendeen; m. by Nicholas Shinson, justice, Feb. 7, 1842.
- Hopkins, George E., of Foster, R. I., son of Simeon, and Eliza Cook, of William, of Gloucester; m. by Rev. Reuben Allen, Oct. 11, 1840.
- “ Minerva, and Benjamin Brown, Dec. 31, 1840.
- “ Lucy, and Joseph Phillips 2d, June 25, 1848.
- Horswich James R., and Jane Critchley; m. by Rev. Edwin C. Brown, June 27, 1849.
- Horton Simon, and Mrs. Abigail Hathaway, of Dr. Peleg; m. by Samuel Man, justice, June 30, 1811.
- “ Lydia A., and John Shaw, Nov. 27, 1845.
- “ Darius, of Benjamin, and Mary Crowell, of Nathan; m. by Rev. Charles Hyde, Dec. 16, 1845.
- “ Nathan S., and Abbie M. Martin; m. by Rev. D. L. McGeer, March 20, 1849.
- Hotchkiss Edward, and Joanna Aldrich; m. by Henry S. Mansfield, justice, March 4, 1827.

- Hough Louisa, and Nathaniel L. Parsons, June 13, 1843.
- Howard Hannah, and John Arnold, Oct. 3, 1742.
- “ Sarah, and Ebenezer Cass, Feb. 14, 1747.
- “ William, and Nancy Johnston, of Solomon; m. by Henry S. Mansfield, justice, Feb. 20, 1825.
- “ James T., of Joseph, and Sally Arnold, of Whipple; m. by Thomas Man, justice, Jan. 3, 1830.
- “ Sarah, and Daniel Buxton, July 1, 1847.
- “ Sarah, and Henry M. Wheelock, March 25, 1847.
- Howland Uranah, and William Smith, June 19, 1822.
- Hows Anne, and Obediah Herendeen, June 12, 1750.
- Hoyle Elizabeth S., and Perry D. Bailey, Nov. 14, 1839.
- “ Mary B., and George W. Pain, Nov. 14, 1839.
- Hudson Mary, and Nathaniel Staples, June 23, 1734.
- Hughes William, of William, and Margaret Read, of Andrew; m. by Simon A. Sayles, justice, Aug. 23, 1841.
- Humes Alpheus, jr., of Mendon, son of Alpheus and Lucretia Cole, of Jonathan D., of Smithfield; m. by John Pain, justice, April 25, 1841.
- “ Abbie C., and George Cornell, Nov. 5, 1843.
- Hunt John, and Keziah Darling; m. by Daniel Comstock, justice, June 6, 1738.
- “ Abigail, and Levi Aldrich, Feb. 27, 1745-6.
- “ Martha, and Ariel Man, June 25, 1815.
- “ Ann, of Darling, dec., and Joanna Sayles, of Richard; m. by Rev. Junia S. Mowry, Dec. —, 1849.
- “ A. C., of Smithfield, son of Abner and Minerva, of N. Y., and Mary Jane Booker, of Gardiner, Me., dau. of Nicholas and Sally; m. by Rev. I. J. Burgess, Feb. 3, 1850.
- Hutchinson John, and Ruth Shippee; m. by Thomas Lapham, justice, April 23, 1760.
- “ Daniel, and Mercy Wilkinson; m. by Abram Mathewson, justice, Oct. 9, 1785.
- “ Orin, of Smithfield, and Polly Aldrich, of George; m. by George F. Jenckes, Oct. 11, 1840.

Hyndeman Edward, of Samuel, and Sarah McDanwell, of
John; m. by Rev. Charles Hyde, May 18, 1847.

BIRTHS AND DEATHS.

Hall Jonathan, of Joshua and Susannah,	June 27, 1752.
“ Hannah, “ “	Sept. 12, 1763.
Harkness Nathan, of Adam and Mary,	Sept. 4, 1745.
“ Mary, “ “	July 18, 1747.
“ Rachel, “ “	Jan. 22, 1748.
“ Adam, “ “	Dec. 16, 1750.
“ James, “ “	Nov. 16, 1752.
“ Ruth, “ “	Sept. 15, 1754.
“ Robert, “ “	Nov. 4, 1756.
“ Anne, “ “	Sept. 29, 1759.
“ Samuel, “ “	Aug. 30, 1861.
Harris Mary, of Richard, jr., and Lydia,	March 5, 1725.
“ Jeremiah, “ “	July 7, 1726.
“ Lydia, “ “	Feb. 6, 1728.
“ Uriah, “ “	Nov. 23, 1729.
“ Richard, “ “	Aug. 21, 1732.
“ Amie, “ “	Nov. 9, 1733.
“ David, “ “	April 1, 1735.
“ Anthony, “ “	June 5, 1736.
“ Amity, “ “	June 5, 1736.
“ Tabitha, “ Dorothy,	Oct. 2, 1738.
“ Uraniah, of Preserved and Martha,	April 2, 1745.
“ Izreal, “ “	March 14, 1747.
“ Rufus, “ “	Nov. 23, 1749.
“ Lydia, “ “	May 8, 1752.
“ Elnathan, “ “	Aug. 21, 1755.
“ Nathan, “ “	March 23, 1758.
“ Jesse, “ “	Aug. 6, 1760.
“ Martin, “ “	Feb. 24, 1764.
“ Nathaniel, “ “	Jan. 9, 1774.
“ Stephen, of Jabez and Mercy,	Oct. 24, 1758.
“ Mary, “ “	Dec. 11, 1760.

Harris Mary,	of Jabez and Mercy,	d. Nov. 10, 1778.
" Benjamin,	" "	Feb. 4, 1768.
" Anna,	" "	Sept. 14, 1764.
" Mercy,	" "	Dec. 8, 1767.
" Jabez,	" "	Oct. 17, 1771.
" "	" "	d. Nov. 17, 1778.
" Joseph,	" "	March 6, 1776.
" William,	b. Sept. 11, 1767.	
" Barberry, (Allen)	his wife, b. Jan. 18, 1767.	
" Allen, of William and Barberry,		May 16, 1790.
" Otis,	" "	March 9, 1792.
" Maria,	" "	April 3, 1793.
" Daniel,	" "	July 3, 1795.
" Avis,	" "	May 25, 1797.
" Wm. Brown,	" "	June 15, 1799.
" Welcome, of David and Abigail,		April 24, 1772.
" Zerua Sayles, (of John and Abi.)	his wife, April 26,	1778.
" Abigail, of Welcome and Zerua,		March 25, 1797.
" "	" "	d. April 20, 1809.
" John,	" "	Jan. 2, 1799.
" David,	" "	Feb. 2, 1801.
" George,	" "	March 1, 1803.
" Rufus,	" "	Oct. 14, 1805.
" "	" "	d. April 22, 1809.
" Edwin,	" "	June 2, 1808.
" Ann Eliza,	" "	Dec. 26, 1811.
" Rachel,	" "	Oct. 26, 1815.
" Pearl, of Rufus and Lucy,		May 8, 1774.
" Martha,	" "	Jan. 5, 1776.
" Peter,	" "	April 23, 1778.
" Levi,	" "	July 6, 1781.
" Martin,	" "	June 15, 1782.
" Arthur,	" "	Sept. 11, 1785.
" Seth,	" "	Feb. 11, 1788.
" Betsey,	" "	April 28, 1790.

Harris Lucy,	of Rufus and Lucy,	May 1, 1792.
" Polly,	" "	March 8, 1794.
" Farnum,	b. Aug. 4, 1778.	
" Olive,	his wife, b. Aug. 13, 1783.	
" Achsah,	dau. of Anne Mowry,	June, 22, 1781.
" Keziah,	of Nicholas and Lucy,	May 12, 1794.
" Thomas,	" "	Aug. 2, 1801.
" Celaty,	" "	March 3, 1803.
" Wescott,	" "	March 18, 1806.
" Polly,	" "	July 1, 1808.
" Lyman,	" "	Oct. 16, 1810.
" Celia Ann,	" "	Aug. 7, 1812.
" Laura Ann,	" "	Feb. 27, 1814.
" Dinivius, (dau.)	" "	May 4, 1816.
" Edward G.,	of David F. and Lydia,	Oct. 3, 1801.
" Lucy,	of Farnum and Olive,	Nov. 20, 1810.
" Abigail,	" "	July 5, 1812.
" Susan Ann,	" "	April 22, 1817.
" Dianna,	" "	April 22, 1817.
" Elisha M.,	" "	June 11, 1821.
" Wanton M.	" "	Sept. 8, 1823.
" Henry Sprout,	b. July 17, 1829, son of Samuel B. and Adeline (Sprout).	
" Sarah Ann,	of Mason and Abbie S.,	Jan. 9, 1834.
" Benj. Wilkinson,	" "	Sept. 30, 1835.
" Alfred Bayles,	of Samuel B. and Adeline (Sprout),	
	May 8, 1838.	
" Adeline (Sprout),	wife of Samuel B. and dau. of Henry and Mercy (—) Sprout, of Taunton, Mass.,	
	d. March 20, 1843, aged 40 y., 0 m., 15 days.	
" Orrin Jencks,	ill. ch. of Maria Aldrich and Orrin Harris, b.—	
" Welcome,	died July 21, 1854.	
Hendrick Anne,	of Joseph and Ruth,	Feb. 8, 1794
" William,	" "	Jan. 16, 1796.
" Olive Thurber,	of Wing and Fannie,	Aug. 4, 1824.

- Hendrick Timothy Walker, of Wing and Fannie, Oct. 31, 1825.
- " Ann Elizabeth, " " March 5, 1828.
- " Julia Miranda, " " April 10, 1834.
- " Benjamin Wing, " " Nov. 17, 1832.
- " Ann Eliza, " " Aug. 9, 1835.
- Henry Isaac H. P., ill. child of Nabby R. Paine and Joseph Henry, b. Aug. 15, 1825.
- Herendeen Elizabeth, of Moses and Elizabeth, Sept. 12, 1732.
- " Jane, of Aaron and Abigail, Dec. 30, 1734, or March 3, 1734.
- " Elizabeth, of Aaron and Abigail, Jan. 17, 1838.
- " William, " " Oct. 16, 1738.
- " Aaron, " " June 10, 1752.
- " Hannah, " " Nov. 20, 1754.
- " Benjamin, of Benjamin and Hannah, May 6, 1735.
- " Zachariah, " " Dec. 28, 1736.
- " John, " " March 29, 1738.
- " Abraham, " " Nov. 7, 1739.
- " Izreal, of Joseph, jr., and Mary, March 7, 1740.
- " Hart, of Hezekiah and Freeloove, May 14, 1753.
- " Mary, " " June 23, 1757.
- " Freeloove, " " Nov. 8, 1759.
- " Susanna, " " Sept. 12, 1762.
- " Olive, " " Feb. 6, 1765.
- " Hezekiah, " " Feb. 6, 1768.
- " Heber, " " May 11, 1770.
- " Mercy, " " Aug. 19, 1773.
- " Elijah, of Joseph and Abigail, May 30, 1763.
- " Pennsylvania, of Nathan and Huldah, Jan. 13, 1765.
- " Mercy, of Nathan and Huldah, Nov. 7, 1766.
- " Welcome, " " April 18, 1768.
- " Anne Savilla, of Abraham and Hepzabeth, born Springfield, Vt., Dec. 19, 1786.
- " Obediah, son of Abraham and Hepzabeth, Oct. 25, 1789.

- Herendeen Stephen, son of Abraham and Hepzabeth, Aug. 9, 1792.
- Hill Samuel, of Samuel and Rhoda, Feb. 17, 1767.
- Holbrook Benjamin, of Micah and Mary, Aug. 8, 1786
- Holmes Salome, of Samuel and Mercy, May 5, 1780.
- " Stephen, " " Aug. 8, 1781.
- " John, " " Sept. 12, 1783.
- " Cynthia, " " June 6, 1787.
- " Harvey, of William and Philena, May 15, 1817.
- " Lydia, " " Oct. 29, 1822.
- " Mary, " " March 27, 1824.
- " William, " " July 5, 1827.
- Hotchkiss, Thomas Edward, of Edward and Joanna, Sept. 13, 1831.
- " James Irwin, of Edward and Joanna, Feb. 20, 1842.
- Howard Thomas Grundy, of William and Mary, Feb. 7, 1812.
- " George Frederic, " " Aug. 27, 1814.
- " Joseph, " " Oct. 5, 1827.
- " Samuel, of William and Nancy, Aug. 26, 1825.
- " Ellery, " " June 18, 1829.
- Hutchinson William, of Daniel and Mercy, born No. Providence, July 18, 1785.

To be continued.

THE ANTIQUARY'S PUDDING.—From a manuscript book of household medicine compiled by Mr. John Rhodes, of Newport, shopkeeper, about 1720 :

To Make a Rice Pudding.—Take thin Creame or good Milk, of what Quantity you Please, boile it with a Littel cinamon in it and when it has boyled a while take out ye cinamon and put in Rose water and Sugar Enough to make it sweet and good ; then haveing ye Rice redy beaten as fine as flower and Sarched as some do it ; Strew it in till it be of ye thickness of hasty-Pudding then Pouer it into a Dish and Sarve it.



ANCIENT NORTH END LANDMARKS OF
THE TOWN OF PROVIDENCE.

BY AN OLD RESIDENT.

No. I.

THE BRICK HOUSE AS BUILT BY DEPUTY GOVERNOR ELISHA
BROWN ABOUT THE YEAR 1760.

TAPSE of time tends to produce erroneous impressions relative to the construction and uses of old buildings prominent to an observer on account of peculiar architectural or other features indicating age ; and tradition, built upon conjecture or idle gossip, assumes the rôle of authentic history, furnishing a theme for comment to those who care more for sensational effect than for an honest and truthful exhibit when dealing with subjects pertaining to the antique. Thus any structure of a century's existence, if a knowledge of its origin and its uses are observed by many

changes of ownership, and particularly if dilapidation rests upon it by lack of the fostering care of watchful and thrifty proprietors, is doomed to become the reputed theater of traditional events that have not a particle of foundation in fact. The old brick house in question has not escaped this destiny, but has had the reputation of a diversified experience, which may readily be recalled by those who are familiar with the current newspaper literature of the times. So far as can be authoritatively determined, its history for the past fifty years, which is well understood, is but a continuation in its uses as existed from the beginning, except for a short period, at first, when the two basement rooms at the north and south ends, as originally constructed, were devoted to mercantile purposes.

This original construction has of late been a study for many who have been interested in ascertaining its extent on the street line. It is known that a part of the building on its north end was taken down many years ago on account of an insecure foundation which threatened a collapse, and the little cottage now standing there, built upon or removed to its site, leaving the present brick structure, with its arrangement of doors and windows as shown on its front, as a basis of calculation or conjecture of its original length, in the absence of positive knowledge as to the fact.

Working from this data it has been generally conceded that the center of the three north windows was the center of the street line. This seemed a reasonable conclusion and was acquiesced in by those who sought to solve the problem. But recent investigation has resulted in a definite knowledge of its extent, and shows that the portion yet standing is a counterpart of the portion taken down, thus giving its entire length as about seventy-two feet. This is shown by real estate records ranging in point of time from 1790 to 1794, noting reference to three forty-feet lots laid out on the Elisha Brown estate, "commencing three feet north of the brick house" and extending north on the street line. The first of these lots is the one on which stands the stone house built by Benjamin Lewis

about the year 1822. The north line of the Lewis lot can be easily determined, and that seems to be the initial point in fixing the northern boundary of the brick house, namely, thence forty-three feet south. This comes to a point about the same distance north of the house yet standing as the length thereof, and evidences the fact that the original in its full proportions was a double house, the remaining portion fairly representing the northern part, and the whole combined giving a building as represented by the cut at the head of this article. The perpendicular line shown in the cut represents the line of separation between the part yet standing and the part demolished.

The lack of confidence then felt in the stability of a building built of brick is shown by the means taken to strengthen it by letting the floor joists extend through the walls, as is shown by a photograph of the front, taken before the reconstruction of the basement a few years since, when this feature was covered by a wooden projection; and by a timber tie built into the wall about half way up between the floor above the basement and the windows above, which is now clearly outlined though covered by a coating of cement.

It was built by Deputy Governor Elisha Brown about the year 1760. An advertisement in the *Providence Gazette* of April 23, 1763, offering it for sale, represents it as being "a new brick dwelling house, conveniently built, and well situated towards the upper end of the town street of Providence." A purchaser was not found until August 21, 1770, when Mr. Brown sold it to Paul Bunker, of Nantucket, Mass., subject to a mortgage held by Thomas Owen. Bunker held it until April 12th, 1786, when he sold it to Thomas Jenkins, also of Nantucket. As Jenkins became a resident of Providence about that time, it is fair to presume that he occupied the house as a home, at first, although subsequently he resided at the south end of the town, where he acquired by purchase other real estate. Under Jenkins the estate became divided, and November 12th, 1782, the southern half part was bought

by Samuel Hamlin, pewterer, of Providence. Mr. Hamlin was father of Samuel E. Hamlin, who succeeded him as pewterer and brittania ware maker, pursuing the vocation many years in a building that stood where the south end of the Lonsdale Block is located opposite the Friends Meeting House, on North Main street; also the father of William Hamlin, mathematical instrument maker on South Water street, who died in 1869, aged 97 years. The next owner was Esek Aldrich, innkeeper, and if he set up a tavern there and Lafayette, as tradition has it, was a guest there, Aldrich was probably the General's host. Aldrich was afterwards proprietor of the Aldrich tavern, on Weybosset street, later known as the Washington Hotel.

The next purchaser of the south end was Capt. James Westcott, mariner, who bought it of Aldrich, January 3d, 1787. And here it loses its shifting proprietorship and settles down to a quiet homelike habitation where families are reared and attachments to the homestead inaugurated, which seem to have descended to a present generation that loves to look over the ancestral home in its time-worn aspect, and cherish as keepsakes photographic representations of it now so easily attainable. After more than twenty-two years as owner and occupant, Capt. Westcott sold it September 15th, 1809, to Benjamin Taylor, and after the lapse of nearly seventy-six years it can hardly be said to have passed from the control of his descendants, being now owned by Lewis F. Hubbard, whose wife was a granddaughter of Benjamin Taylor.

To go back to the time of Thomas Jenkins's disposition of the north division of the estate, September 22, 1784, he sold it to Deborah Jenkins, who was a widow of his brother Benjamin, and joined with his family on their removal from Nantucket to Providence. Thomas was then living at the south end of the town, and Deborah's home was probably on her purchase at the north end. Her family consisted of a son, Alexander, a daughter Eunice, and perhaps others. June 4th, 1791, being then a resident of Hudson, N. Y., she

sold the property to James Graves, whose wife Hope owned the forty foot lot north, heretofore mentioned as the Lewis lot, and back land on the east to the extent of about $1\frac{1}{2}$ acres. It may be well in this connection to note that on the unfortunate breaking up of Deputy Governor Brown's estate through insolvency, Richard Borden, of Freetown, Mass., became the owner of the Brown homestead with adjoining lands, also of lands in other localities in Providence. These estates he parted with by gift deeds to his three daughters, namely, Patience Butler, wife of Abner Butler, mariner, of Martha's Vineyard; Elizabeth Valentine, wife of William Valentine of Freetown and Hope Graves, wife of James Graves. This disposition brought these three families into Providence as residents. The "Butler house," a name yet retained for the old homestead, derives its name from the daughter Patience who received as her portion the west end of it which was held as a home for the family of her son Thomas until about the year 1835. These circumstances tend to the belief that James Graves lived in the north end of the brick house as long as its condition warranted a safe habitation. At the time of the sale of the south end by Capt. Westcott to Benjamin Taylor in 1809 it was evidently standing, as his northern boundary was then stated as at the partition dividing the two parts, but at the time of Graves's sale of the whole estate, comprised of his purchase of Deborah Jenkins and his wife Hope's property, to Earl D. Pearce, April 5, 1817, its destruction must have been complete, as no mention is made of it in the deed of conveyance.

The period of twenty years which terminates in 1765 was an era that promised well for the growth and prosperity of the North End. Particularly in the neighborhood now under consideration was this evidenced by the erection of several large buildings, mostly of the type of architecture pertaining to the one prompting the writing of this paper. There was what is called the Arnold Whipple house, at the junction of North Main and Hewes streets, built by Dr. Joseph

Hewes; the large gambrel roof house at the foot of Olney street, built by Capt. Joseph Olney, father of Col. Jeremiah Olney; the one of similar size and construction built by another Joseph Olney, father of Capt. Stephen Olney, on the east side of the street, which was demolished for the purpose of affording an entrance of Lippit street to North Main street; the large double house, or two houses combined, directly opposite the old brick building, familiarly called "Noah's Ark," the northern part of which was built by John Foster, blacksmith, in 1755, and recently taken down by Mr. Pitman, to enable him to place upon its site the more modern structure recently erected, and the southern part built about the same time by William Wolcott, jr., shop-keeper, and yet standing, which was bought by Noah Smith, chaise-maker, December 1st, 1785, and only recently passed from the ownership of his descendants, after a possession of nearly one hundred years; and the Elisha Brown homestead, yet standing a little back of the Church of the Redeemer, built by Mr. Brown in 1749. This last, though not of the gambrel roof pattern like the others named, was an imposing structure and is now called the "Butler house," as before noted.

At this period the rivalry between the North End and the central region was at its height. The first, striving to maintain its ascendancy in point of mercantile importance and political influence that had hitherto been its lot, and the central and southern region, to wrest from its neighbor the prestige of these important auxiliaries to advancement in prosperity. The advantages of the latter, through proximity to marine facilities, tended to strengthen its chances, and gradually the tables were turned, and what had been from the inception of the settlement of the town noted as the "court end" and leading section, lapsed into a lethargic condition, and much of its territory became the possessions of those whose homes and leading interests were in another section.

A LIST OF THE BIRTHS OF SOUTH KINGSTOWN.

From Records in Town Clerk's Office.

CONTRIBUTED BY THE EDITOR.

(Continued from page 177.)

S.

Sands Wm. Case, of Robert G. and Anne,	June 27, 1785.
" Anne Maynard, " "	April 15, 1787.
Seager Abigail, of John and Abigail,	March 7, 1787.
" John, " "	Nov. 15, 1788.
" Elizabeth, " "	April 3, 1790.
" Sarah, " "	Jan. 18, 1792.
" Francis Brayton, " "	Feb. 24, 1794.
" Joseph Taylor, " "	April 11, 1796.
" David Anthony, " "	March 12, 1798.
" Alice, " "	June 17, 1802.
" Hannah, " "	Dec. 27, 1805.
Sheffield George, of Joseph and Mary,	July 12, 1718.
" Martha Tefft, " "	Sept. 29, 1719.
" Ezekiel, of Edmund and Sarah,	Jan. 31, 1720-1.
" Elizabeth, " "	March 16, 1722-3.
" Jeremiah, of Deborah,	May 8, 1729.
" William, of Nathan and Dorcas,	Jan. 23, 1730.
" Christopher, " "	Nov. 18, 1732.
" Elizabeth, " "	Aug. 8, 1734.
" Susannah, " "	Feb. 29, 1736.
" Nathan, " "	Oct. 23, 1737.
" Dorcas, of William and Lois,	May 12, 1753.
" Sarah, " "	May 7, 1755.
" Edmund, of Joseph and Mary,	June 21, 1749.
" Prudence, " "	June 12, 1751.
" Joseph, " "	Jan. 19, 1754.
" John, " "	Jan. 24, 1757.

Sheldon John,	of John and Horred,	Feb. 10, 1706-7.
" Dorcas,	" "	Jan. 4, 1707-8.
" George,	" "	May 25, 1709.
" Samuel,	" "	Jan. 15, 1713-14.
" William,	" "	March 27, 1714.
" Elizabeth,	" "	March 31, 1720.
" Sarah,	" "	Feb. 26, 1721-2.
" Thomas,	of Isaac and Susannah,	Feb. 18, 1708-9.
" Roger,	" "	Dec. 15, 1710.
" Elizabeth,	" "	Nov. 8, 1713.
" Isaac,	" "	March 4, 1715-16.
" John,	" "	Aug. 21, 1718.
" Susannah,	" "	Oct. 23, 1720.
" Joseph,	" "	March 17, 1721-2.
" Palmer,	" "	May 16, 1724.
" Benjamin,	" "	March 4, 1727.
" Sarah,	of Isaac and Sarah,	Jan. 3, 1735.
" Herodias,	of John and Sarah,	May 21, 1729.
" John,	" "	May 21, 1729.
" Dorcas,	" "	Feb. 12, 1732.
" Abigail,	" "	March 3, 1734.
" Sarah,	" "	May 22, 1736.
" George,	" "	Dec. 17, 1738.
" James,	of Isaac and Sarah,	April 11, 1743.
" Samuel,	of Isaac and Abigail,	June 30, 1747.
" Lydia,	" "	Aug. 23, 1749.
" Sarah,	" "	Aug. 17, 1751.
" Isaac,	" "	July 22, 1755.
" Benjamin,	" "	July 28, 1758.
" Palmer,	of John and Elizabeth,	Jan. 28, 1745.
" Mehitable,	" "	July 20, 1746.
" John,	" "	April 29, 1748.
" Isaac,	" "	May 11, 1750.
" Nathan,	" "	March 29, 1752.
" Jonathan,	" "	May 4, 1755.
" George,	" "	Oct. 11, 1757.

Sheldon Joanna, of John and Elizobeth,	April 10, 1760.
" Augustus, of James and Hannah,	Feb. 23, 1763.
" Henry, " "	March 30, 1765.
" Sarah, " "	May 7, 1767.
" Hannah, " "	July 17, 1770.
" Dorcas, " "	Sept. 17, 1773.
" William J., " "	July 15, 1776.
" Waite, of James and Elizabeth (2d wife),	Oct. 13, 1782.
" Elizabeth, " "	Sept. 20, 1784.
" William, of Jonathan and Dorcas,	March 27, 1785.
" Susannah, " "	Aug. 24, 1786.
" Hannah, " "	Aug. 12, 1788.
" Samuel, " "	May 2, 1790.
" Elizabeth, " "	April 29, 1792.
Sherman Daniel, of Daniel and Susannah,	Aug. 28, 1735.
" Mary, of Josiah and Mary,	Aug. 1, 1727.
" Abigail, of Jonathan and Mary,	Oct. 25, 1737.
" Jonathan, " "	Oct. 14, 1731.
" Gideon, " "	Oct. 25, 1741.
" Mary, " "	Nov. 5, 1745.
" Robert, " "	Sept. 14, 1752.
" Amie, of Abiel and Susannah,	June 1, 1746.
" Nathaniel, of Henry and Ann,	Aug. 15, 1748.
" John, " "	Oct. 24, 1750.
" Mary, " "	March 11, 1753.
" Charles, " "	Feb. 1, 1756.
" Henry, " "	March 31, 1759.
" Martha, " "	March 9, 1762.
" Sarah, " "	March 29, 1765.
" Josias, of Benjamin and Mary,	Sept. 21, 1745.
" Waite, of Jonathan, Jr., and Sarah,	Jan. 11, 1755.
" Elizabeth, " "	Aug. 12, 1757.
" Gideon, " "	Feb. 22, 1763.
" Jonathan, of Robert and Honor,	July 20, 1779.
" Catherine Greene, of John R. and Margaret,	March 5, 1801.

Sherman David, son of David,	April 18, 1786.
" Hannah, wife of David,	Feb. 3, 1785.
" David, of David and Hannah,	Sept. 2, 1805.
" Lydia B., " "	April 24, 1808.
" Ruth B., " "	Jan. 7, 1811.
" George Washington, of David and Hannah,	Jan. 9, 1815.
" Susannah E., " "	Aug. 16, 1817.
" Nehemiah K., " "	May 14, 1820.
" Arnold S., " "	April 28, 1823.
" Horace Dunn, " "	Sept. 5, 1826.
" Abner O., of David and Salome (2d wife),	Jan. 3, 1839.
" Jane E., " "	Dec. 28, 1841.
" Clarissa A., " "	Feb. 12, 1843.
" Joseph, " "	March 5, 1846.
" Mary C., " "	March 5, 1846.
Smith John, of John and Mary,	July 26, 1712.
" Mary, " "	July 17, 1715.
" Mary, 2d, " "	Aug. 5, 1717.
" William, " "	Oct. 9, 1719.
" Phillis, " "	Sept. 29, 1723.
" Arnold, of Ephraim and Mercy,	June 30, 1739.
" Stafford, " "	March 11, 1740.
" Elizabeth, of Abigail, of Ephraim and Mercy,	Dec. 19, 1743.
" James Alexander Seabury, son of Wm. and Magdalen, baptized by Bishop Seabury, born	May 29, 1788.
Stanton Latham, of David and Martha,	Jan. 13, 1744-5.
" Benjamin, of Benjamin and Sarah,	June 21, 1800.
" Daniel, " "	April 3, 1802.
" Abigail, " "	April 24, 1804.
" Wm. Knowles, " "	Nov. 6, 1806.
" Ann Hoxsie, " "	Jan. 8, 1809.
" Sarah Sheffield, " "	July 9, 1811.
" Hannan Sherman, " "	July 10, 1811.

Stanton James Sherman, of Benjamin & Sarah,	Jan. 20, 1814.
" Mary, " "	Oct. 6, 1816.
" John Sherman, " "	March 23, 1820.
Steadman Daniel, of Thomas and Hannah,	Oct. 10, 1728.
" Thomas, " "	Oct. 10, 1730.
" Enoch, " "	Nov. 5, 1734.
" Hannah, " "	Feb. 6, 1736.
" James, " "	March 3, 1738.
" Sarah, " "	Aug. 30, 1742.
" William, " "	May 4, 1745.
Sunderland George, of Wm. and Penelope,	Dec. 29, 1754.
" Augustus, " "	Dec. 19, 1758.
Swain Elizabeth, of John and Hannah,	Sept. 28, 1731.

T.

Tanner Nathan, of William and Elizabeth,	Feb. 20, 1709.
Taylor Mary, of Joseph and Experience,	Nov. 1, 1749.
" Ann, of William and Ann,	April 26, 1741.
" Sarah, " "	June 2, 1744.
Tefft Samuel, of Samuel and Abigail,	Jan. 19, 1711-12.
" Daniel, " "	June 14, 1714.
" Stephen, " "	Oct. 5, 1718.
" Tennant, " "	Sept. 29, 1720.
" Ebenezer, " "	Feb. 14, 1723-4.
" James, of John and Joanna,	April 21, 1715.
" Abigail, of Samuel and Mary,	Dec. 24, 1731.
" Mary, " "	Jan. 28, 1732.
" Mercy, " "	April 24, 1735.
" Hannah, of Tennant and Tabitha,	June 28, 1741.
" Caleb, " "	Oct. 11, 1743.
" Sophia, of Samuel, Jr., and Mary.	— — —
" Samuel, " "	June 20, 1742.
" Oliver, " "	March 22, 1743.
" Alexander, " "	July 30, 1746.
" Stanton, of Nathan and Isabel,	July 9, 1744.
" Isabel, " "	March 14, 1745.

Tefft Mercy, of Nathan and Isabel,	Dec. 14, 1749.
“ Nathan, “ “	Aug. 28, 1752.
“ John, “ “	March 24, 1756.
“ Mary, “ “	May 2, 1758.
“ Sarah, “ “	Aug. 14, 1762.
Torrey Elizabeth, of Joseph and Elizabeth,	July 19, 1731.
“ Joseph, “ “	Feb. 4, 1732-3.
“ Oliver, “ “	Feb. 14, 1734-5.
“ Ann, “ “	May 13, 1737.
Totten John Levi, of Levi and Martha,	July 30, 1790.
“ Eliza, “ “	March 26, 1791.
“ Henry Morris, “ “	March 9, 1794.

U.

Underwood John, of Joseph and Ruth,	Dec. 24, 1732.
“ Joseph, “ “	April 12, 1734.
“ Anne, of William and Susannah,	June 26, 1743.
“ Joseph, “ “	Oct. 21, 1744.
“ Henry, “ “	Jan. 25, 1752.
“ Alice, “ “	Aug. 24, 1753.
“ Samuel, “ “	Jan. 29, 1756.
“ Anne E., of Perry G. and Mary E.,	Sept. 20, 1855.

W.

Waite Dorcas, of Matthew and Mercy,	Sept. 25, 1816.
“ Benjamin Case, “ “	April 10, 1819.
“ John, “ “	April 10, 1821.
“ Samuel, “ “	June 16, 1823.
“ William, “ “	Sept. 12, 1826.
Walmesley Thomas, of Thomas and ———	Jan. 2, 1706.
“ Mary, “ “	Nov. 16, 1708.
“ Patience, “ “	Jan. 5, 1710.
“ James, “ “	July 17, 1713.
“ Sarah, “ “	Nov. 6, 1715.
“ Joseph, “ “	Dec. 27, 1717.
“ Samuel, “ “	Dec. 29, 1720.
“ Benjamin, “ “	Dec. 27, 1723.

Watson	Hannah,	of Jeffrey and Bathsheba,	June 2, 1733.
"	Jeffrey,	" "	Oct. 16, 1734.
"	Elisha,	" "	July 10, 1736.
"	Mercy,	" "	July 10, 1740.
"	Dorcas,	" "	June 5, 1741.
"	Sarah,	" "	Jan. 11, 1743.
"	William,	" "	April 25, 1745.
"	Bathsheba,	" "	Sept. 16, 1748.
"	John,	of John and Isabel,	May 23, 1737.
"	Hannah,	" "	Sept. 28, 1738.
"	Bridget,	" "	Dec. 24, 1741.
"	Job,	" "	Aug. 7, 1744.
"	Mary,	" "	Sept. 3, 1746.
"	Elisha,	" "	Aug. 5, 1748.
"	Isabel,	" "	May 7, 1753.
"	Walter,	" "	May 7, 1753.
"	Robert,	of Benjamin and Sarah,	March 27, 1750.
"	Avis,	" "	July 10, 1752.
"	Isabel,	of Job and Sarah,	Sept. 22, 1766.
"	Job,	" "	Oct. 25, 1767.
"	Robert Hazard,	" "	Feb. 28, 1769.
"	Walter,	" "	June 10, 1770.
"	Borden,	" "	Feb. 9, 1772.
"	John,	" "	Nov. 1, 1774.
"	George,	of John and Desire,	Dec. 16, 1783.
"	Mary,	of Elisha, Jr., and Miriam,	April 6, 1775.
"	Elisha,	" "	Oct. 1, 1776.
"	Joseph Dennison,	of Elisha, Jr., and Miriam,	Aug. 30, 1778.
"	Asa,	" "	" May 24, 1780.
"	George,	" "	" Mar. 24, 1782.
"	William,	" "	" Dec. 26, 1783.
"	Freeman,	of Elisha, Jr., and Susannah,	May 16, 1787.
"	Susannah,	" "	March 13, 1789.
"	Elizabeth,	" "	June 24, 1790.
"	Miriam,	" "	Oct. 30, 1793.

Webb, Margaret, of John and Joanna,	Aug. 21, 1721.
“ Elizabeth, “ “	March 27, 1724.
Weeden, Mercy, of Caleb and Lydia,	Sept. 24, 1750.
“ John, of Daniel and Martha,	April 16, 1754.
“ Judah (a dau.), “ “	Jan. 18, 1756.
Weir, James, of Daniel and Phebe,	Nov. 9, 1749.
Welch, Henry, of William and Catherine,	Oct. 1, 1735.
Wells, James, of Peter, Jr., and Ann,	Sept. 30, 1706.
“ Ann, “ “	Oct. 20, 1708.
“ Rebecca, “ “	Dec. 30, 1710.
“ Peter, “ “	May 4, 1713.
“ John, “ “	April 14, 1716.
“ Samuel, “ “	Feb. 2, 1725.
“ James, of James (of Westerly) and Mary,	Nov. 1, 1732.
“ Barbara, “ “	Aug. 1, 1734.
“ Peter, “ “	Aug. 29, 1737.
“ Barker, “ “	May 16, 1750.
“ Joshua, “ “	Aug. 24, 1753.
Wilcox, Mary, of Robert and Sarah,	June 4, 1727-8.
“ Robert, “ “	Sept. 9, 1729.
“ Arnold, “ “	June 7, 1731.
Williams, McCoon, of Thomas and Thankful,	Aug. 15, 1735.
“ Henry, “ “	Feb. 11, 1736.
“ Thomas, “ “	June 10, 1742.
“ Daniel, “ “	April 2, 1744.
“ Mary, “ “	Feb. 2, 1745.
“ Martha, “ “	April 5, 1747.
Wilson, Mary, of Jeremiah and Mary,	Nov. 13, 1721.
“ Samuel, “ “	March 23, 1723.
“ Jeremiah, “ “	May 11, 1726.
“ John, “ “	May 11, 1726.
“ James, “ “	Sept. 2, 1728.
“ George, “ “	Feb. 7, 1730.
“ Alice, “ “	June 15, 1733.
“ Samuel, of Samuel and Hannah,	Jan. 16, 1746.
“ Samuel, 2d, “ “	Jan. 16, 1747.

Wilson John,	of Samuel and Hannah,	Jan. 25, 1849.
" John, 2d,	" "	March 29, 1752.
" James,	" "	May 20, 1754.
" Hannah,	" "	Oct. 5, 1756.
" George,	" "	Dec. 20, 1758.
" William,	" "	Oct. 2, 1761.
" George,	of Jeremiah and Abigail,	Nov. 26, 1754.
" William,	" "	Feb. 24, 1756.
" Mary,	" "	Dec. 6, 1759.
" John,	of John and Hannah,	July 24, 1763.
" Hazard,	" "	Not given.
" Arnold,	" "	Not given.
Worden, Phebe,	of Samuel and Abigail,	June 30, 1724.
" Benjamin,	" "	June 7, 1726.
" Penelope,	" "	March 24, 1728-9.

(THE END.)

THE STORY OF THE TABLETS.

IV.

CONTRIBUTED BY JAMES L. SHERMAN, ESQ., PROVIDENCE, R. I.

From the North Burial Ground, Providence.

THOMAS HARRIS

TILLINGHAST,

Son of

William and Delana Tillinghast.

Born April 5, 1805.

Died March 14, 1879.

"The memory of the just is blessed."

DELANA,

Wife of

William Tillinghast.

• Daughter of

Capt. Thomas Atwood, of Pawtucket.

Born Feb. 6, 1778.

Died April 8, 1808.

Interred in the Tillinghast Family Burial Ground
on Benefit street.

Here are entombed the remains of

Mr.

WILLIAM TILLINGHAST,

son of William Tillinghast

who was born Dec. 1, 1775,

and died March 29,

1851.

He sought no popularity
but in the discharge of his duties he was
Ever faithful,

His home was the sphere of his active

Humility and amiability

Were predominant traits in his character,

The needy never asked in vain,

He calmly yielded his spirit to the Giver.

For He that respected Israel shall neither
Slumber or sleep.

“Yea though I walk through the valley of the
shadow of death, I will fear no evil, for thou
are with me: thy rod and thy staff they com-
fort me.”

Here are entombed the remains of

Mrs.

PHEBE TILLINGHAST,

consort of

William Tillinghast.

and daughter of

Luke Arnold, Esq. & Phebe his wife,
of Smithfield.

She was born Aug. 4, AD 1782,

and died March 12, 1847.

She was a woman of uncommon energy of character :
Endowed with sound judgment, originality of wit,
and powerful thought.
She gave a beautiful example that the mind may be
brilliant and capable of imence feeling,
and yet the highest exercise of it may be performed
in the family circle.

Self culture lent a charm to her character.
Amenity of manners, a high flow of spirits, and a firm
yet elastic disposition, blended with her other virtues,
She had a high sense of Duty,
and nothing could swerve her from its path.
In every relation of life,
she acquitted herself nobly & honorably,
sealing the purity of it with the
serenity of its close.

“ He came with shadowy step, who turns
The breathing from the clay—
He came, and from the whitened lip
Kissed the sweet soul away.”

Ever will the buds of affection bloom with unfading lives,
and shed their undying fragrance around thy holy
Memory.

Sacred
To the Memory
of
COL. KNIGHT DEXTER.
He was born in Providence, R. I.
the 10th of July
A. D. 1734
and died 8th February, 1814
in the 80th Year
of his Age.
Also, of his Wife
ANNE DEXTER
Daughter of

Andrew Brown,
of Gloucester.
She was born 18th July,
A. D. 1734,
and died 4th February, 1759
in the 25th year
of her age.

Sacred
To the Memory
of
MRS. PHEBE DEXTER,
Wife of
Col. Knight Dexter
and Daughter of
the Hon. Joseph Harris
of Cranston.
She was born 4th November
A. D. 1735
and died 25th June, 1813.
in the 77th Year
of her Age.

Sacred to the Memory
of
EBENEZER KNIGHT DEXTER, ESQ.
Who departed this life
August 10, A. D. 1824,
Aged 51 years.
Having sustained through life
The character of
An Upright Man and Useful Citizen,
He was in death resigned to the will of that
Adorable Being,
Who gives and receives again to Himself
The spirit of Man.
The deceased received many tokens of public confidence,
For many years, and until his death, he sustained the office of

Marshall of the United States for the Rhode Island District,
And by a happy union of vigilance with humanity,
In the discharge of his official duties,
Conciliated the esteem of the Government
And of the publick.

His memory is endeared to his fellow citizens
of this, native place, as well by his many virtues, as by the
Munificent Donation

Of a large portion of his Ample Estate
To the Town of Providence,
To constitute a Permanent Fund
For the comfortable and respectable support
of

The Unfortunate Poor.

This Fund, with other valuable property devised to the Town
Will remain a
Lasting Monument
Of his
Publick Spirit
And
Benevolence.

Sacred to the Memory
of
MRS. WAITSTILL DEXTER
Wife of
Ebenezer K. Dexter,
and Daughter of the
Hon. David Howell.

She was born 27th June, AD. 1776
and died 15th May, 1819
in the 43d Year
of her Age.

Pure and polished was the mind,
Whose earthly temple slumber here,
Her's were the choicest traits combined
To win respect, to charm endear.

The Christian faith, the Christian hope,
 Were also her's—she put her trust
 In Him, who by his blood did ope
 Redemption's way to sinful dust.
 Her's was a spirit, stainless pure,
 As ever soared to realms of light,
 And duty's sphere, unerring sure,
 Proclaimed its course was peerless bright.
 Sweet is the memory of the just.
 "Yea, saith the spirit, for they rest,"
 And oh! how sweet to feel, to trust,
 That worth like her's will sure be blest.

Sacred
 to the memory of
 Mrs.
 ABIGAIL ROSSITER,
 wife of
 Nathaniel Rossiter, Esq.
 and daughter of
 Col. Knight Dexter.
 She departed this life July 23.
 A. D. 1826:
 Aged 51 years.

In her life were strikingly exemplified
 all those virtues
 which adorn the female character.
 She lived deservedly beloved,
 and
 died sincerely lamented.
 "Blessed are the Pure in Heart;
 For they shall see God."

WILLIAM EYRE LYON
 Was born in Northampton
 Virginia

September 23, 1803.
and died in Providence
May 31, 1826.
He was the son
of Doctor James Lyon
a native of Carlisle,
Pennsylvania,
and of Sarah Eyre
of Northampton County,
Virginia.

Here lie entombed the remains
of
WILLIAM EARLE,
an experienced nautical commander.
Son of
Benjamin & Rebecca Earle,
of Warwick.
Born Feby. 12, 1727.
Died in
Providence,
December 30, 1804,
Aged 77 years, 10 months
& 18 days.

MARY,
Wife of
Capt. WILLIAM EARLE,
& daughter of
George Brown, Esq. and Esther
his wife,
of Providence.
Born Jan. 21, 1734.
Died Aug. 22, 1800,
Aged 66 years, 7 months
& 1 day.

Deed from Wesauamog to the Proprietors of
Providence.

Recorded in old Book No. 3, Providence Records, page 451.

CONTRIBUTED BY FRED A. ARNOLD.

PROVIDENCE 24. 4 mon: 1662 (so calld)

This witnesseth y^t I wesauamog Sachim & Inhabitant of misho-askit doe by these presants for good consideration in hand Receaued with w^{ch} I Acknowledge my selfe fully Satisfied I Giue & Surrender vp all my Right interest & Claime in the land aforesaid vnto Tho: Olney Sen^r John Browne Val: Whitman: & Roger Williams. in the Name & for the vse of y^e men of prouidence and their heires & Assignes for Euer and doe promise to keepe a leage of friendship and loue with them & to Endeauer y^t all the Natives of Mashovsakit shall so doe & y^t the English may freely Cutt the meadowes build houses feed Cattell & plant y^e ground in peace & safetie the bounds of this land he saith is Southward from the pond of mishovsakit about thre miles to a pond Cald Nanipsick Northward joyning to wayvnkege: Eastward neere Sakesakit & westward about seuen miles.

in witnes of y^e premises I Subscribe
my marke y^e m^{rk}



of WESAUAMOG

Witness OBADIAH: HULLMES

MARKE LUCAR

y^e m^{rk} of



GEORGE

Calld pigs eyes.

Enrolled y^e 22nd of Janeuary 1667:

p me

Shadrach Manton

Towne Clerke

3 of March 65 (as Calld
66

MEMORANDUM y^t pepewashim y^e Son of Askwhut Deceased did before vs Consent and Subscribe willingly vnto the Contents made by wesauamog on y^e other side

ROGER WILLIAMS
JOHN BROWNE

y^e m^{ke} of  pepewahim

This deed is the last in the series made to the proprietors of the Town of Providence in their corporate capacity. They may be divided into three classes—the first being the original grant from Canonicus and Miantonomi; then three from their successors, called deeds of confirmation, in which were provisions for satisfying the Indians actually residing on the lands; and, third, four deeds from these resident Indians. Of the Indians, parties to this deed, I find no other record; and this remark applies as well to some of the names in deeds heretofore given.

The larger part of the land covered by this deed was probably in the northern part of the present town of Scituate, extending perhaps a little over the bounds of that town, on the north and east, into the present towns of Glocester, Smithfield and Johnston. The northeastern corner bound was the country called Wayunkege, about Greenville in Smithfield: directly south of which, in Johnston, is Sakesakit, which is generally described in early deeds as between four and five miles west of Providence and about two miles east of Moswansicut Pond. This pond was perhaps one of those spoken of as the eastern line of this land, and from which line it extended westward seven miles.

OBADIAH HULLMES, or HOLMES, as more generally written, was in Salem, 1639, with wife Catherine, where he was admitted to the Church, March 24th.

They came from Preston in Lancashire. He is spoken of in Salem records as a glassman or glassworker.

In 1646 he was excommunicated from Salem Church and removed to Rehoboth, of which place he had already become one of the proprietors, his name appearing as early as 1643 on a list of taxable estates, rated at £100 ; and in 1644 on a list of those who drew house lots. Here he joined the church of the Rev. Samuel Newman.

In 1649, disliking the tenets and discipline of the Rehoboth Church, he with eight others withdrew themselves and established a new one under Baptist principles, and Mr. Holmes was chosen their pastor. They were re-baptised, it is supposed, by the Rev. John Clarke of Newport.¹ Mr. Newman excommunicated them ; and June 30, 1650, the General Court at Plymouth ordered them to desist from meeting, and Mr. Holmes was bound over in the sum of £10 for his appearance at Court. At the next Court the following bill of indictment was presented against them :

“ Att a Generall Court holden att New Plym the 2^{coned} of October

Before William Bradford, Gent. Gouer,	
Tho Prence,	Timothy Hatherly
William Collyare,	William Thomas and
Captaine Miles Standish	John Alden
Gent Asistants	

October the 2^{coned}, 1650. Wee, whose names are heer vnder written, being the grand inquest, doe present to this Court John Hazaell, Mr. Edward Smith and his wife, Obadia Holmes, Joseph Tory and his wife, and the wife of James Man, William Deuell and his wife, of the towne of Rehoboth, for the continewing of a meeting vppon the Lords Day from house to house, contrary to the order of this Court enacted June the 12th. 1650.”²

1651, July 20. Mr. Holmes and two others were arrested in Lynn for holding a meeting at a private house, carried to Boston, and thrust into jail. After the farce of a trial, Mr. Holmes was fined £30, or to be well whipped. Arriving at the place of execution, he refused to disrobe, saying “ that

¹ Bliss's Rehoboth, p. 206.

² Plymouth Col. Records, II, 151.

for all *Boston* I would not give my bodie into their hands to be bruised upon another account, yet upon this I would not give the hundredth part of a *Wumpon Peaque* to free it out of their hands, and that I made as much conscience of unbuttoning one button, as I did of paying the £30 in reference thereunto."¹ Whereupon the thirty lashes were administered in such an unmerciful manner, says Governor Joseph Jenckes, "that in many days, if not some weeks, he could take no rest, but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay."² "Those who have seen the scars on Mr. Holmes' back (which the old man was wont to call the marks of the Lord Jesus,) have expressed a wonder that he should live."³

1652. He was elected Pastor of the First Baptist Church in Newport in place of the Rev. John Clarke, who had been sent by the Colony to England.

1656. His name appears on y^e Roule of Freemen of Newport.

1656-58. He was Commissioner for Newport.

His will is dated April 9, 1682.

He died in Newport, October 15, 1682, aged 76,⁴ and was buried in his own field, where a tomb was erected to his memory.

This homestead is situated in what is now Middletown, R. I.

He had a brother Robert, and sisters, to whom he writes, living in the Parish of Manchester, Lancashire;⁵ and speaking of his honored parents, he says they brought up three sons at the University of Oxford.⁶

Mr. Holmes is said to have brought the first pendulum clock to America. This timepiece, one of the first of the kind ever

¹ Letter of Obadiah Holmes in *Ill News from New England*, p. 50.

² Benedict's *History of the Baptists*, p. 376, note.

³ Morgan Edwards, in *R. I. His. Col.*, VI, 367.

⁴ Backus, I, 506.

⁵ *Ibid.* 256-261.

⁶ *Ibid.* 208.

constructed, is still doing duty in the cabinet of the Long Island Historical Society, Brooklyn, having been presented to them by John Holmes Baker, Esq., a descendant of the reverend gentleman, whose memory it serves to keep green.¹

OBADIAH HOLMES, b. about 1607; d. at Newport, Oct. 15, 1682, aged 76; m. Catherine ———, who survived him. Children :

1. MARY, b. ———; d. after 1690; m. John, s. of Rev. Chad and Elizabeth Brown, of Providence—b. 1630; d. about 1706. Children :
 1, Sarah; 2,⁴ John; 3, James; 4, Obadiah; 5, Martha; 6, Mary; 7, Deborah.
2. MARTHA, bapt. at Salem, May 30, 1640; d. after 1682.
3. SAMUEL, bapt. at Salem, March 20, 1642; d. 1679: m. Oct. 26, 1665, Alice, d. of Nicholas and Ann (Van Dyke) Stillwell, of New York. Children :
 1, Samuel; 2, Ann; 3, Joseph; 4, Catherine; 5, Henry; 6, Mary.
4. OBADIAH, bapt. at Salem, June 9, 1644; m. ——— Cole, and removed to New Jersey. Children :
 1, Obadiah; 2, Samuel; 3, Jonathan; 4, a daughter; 5, a daughter; and perhaps 6, John. (See below.)
5. LYDIA, b. ———; m. John, s. of William and Ann Bowne. Children :
 1, John; 2, Obadiah; 3, Deborah; 4, Sarah; 5, Catherine.
6. JONATHAN, b. ———; d. at Newport about Nov., 1713; m. Sarah, d. of Richard and Joan Borden of Portsmouth; b. May, 1644; d. after 1705. Children :
 1, Obadiah; 2, Jonathan; 3, Samuel; 4, Sarah; 5, Mary; 6, Catherine; 7, Martha; 8, Lydia; 9, Joseph.
7. JOHN, b. 1649; d. at Newport, Oct. 2, 1712; m. (1st.) Dec. 1, 1671, Frances, eldest d. of Randall and Frances (Dungan) Holden, of Warwick—b. 1649; d. 1679. Children :
 1, John; 2, Catherine.
 Married (2d.) Oct. 12, 1680, Mary, d. of John and Mary (Williams) Sayles, widow of William Greene. Children :
 3, William; 4, Mary; 5, Frances; 6, Ann; 7, Susannah; 8, Deborah; 9, Phebe.

¹ Appleton's Journal, XV, 726.

(This son John, called Ensign, and after 1696, Lieut., was Treasurer of the Colony from Feb. 1690, to May, 1709; Deputy from Newport, 1704-5, and Treasurer again from 1708 to 1709; and could not have been the Judge, spoken of by Benedict, as at Philadelphia in 1692. That John, as well as the Jonathan who appears at Middletown, N. J., in 1688, were probably sons of Obadiah, Jr.)

8. HOPESTILL, b. ———; m. — Taylor.

MARKE LUCAR, the second witness, was one of the associates of Dr. John Clarke in the formation of the First Baptist Church at Newport about 1644.¹ Mr. William Hubbard, who joined this church in 1648, has preserved a roll of its members at that date, in which he is called a "Ruling Elder."² In 1649 he accompanied John Clarke to Seekonk and assisted in a religious work, of which, in a letter to Gov. John Winthrop, dated Dec. 10, 1649, Roger Williams writes as follows: "At Seekonk a great many have lately concurred with Mr. John Clarke and our Providence men about the point of a new baptism, and the manner of dipping: and Mr. John Clarke hath been there lately (and Mr. Lucar) and hath dipped them. I believe their practice comes nearer the first practice of our great founder Christ Jesus, than other practices of religion do, and yet I have not satisfaction neither in the authority by which it is done nor in the manner."³ . . . Among those baptized at this time were Obadiah Holmes, Edward Smith and Joseph Torrey, who were afterwards members of the Church at Newport.

1655. His name appears on "y^e Roule of y^e Freemen of Newport."

He seems to have been the life-long friend of Dr. John Clarke, and is mentioned in his will of April 20, 1676,⁴ as follows: "Item, unto my well beloved friend Mark Luker I

¹ Morgan Edwards, R. I. His. Soc. Col., VI., 324.

² Barrow's History of the First Baptist Church in Newport, p. 15.

³ Bartlett's Letters of Roger Williams, p. 188.

⁴ Foster Papers, VI, 4.

give and bequeath Fifty shillings a year in provisions at prices current for and during the term of his natural life." He did not survive to long enjoy the bounty of his friend, as his death occurred the same year, December 26, "at an advanced age, and leaving the character of a worthy walker."

It is not known that he had any family, and aside from his, the name does not occur on any R. I. records. His name appears as one of the purchasers of Monmouth County, N. J., between 1667 and 1670.¹ This county was settled chiefly by people from about Newport, R. I., but many of those whose names appear upon the list of purchasers did not actually remove there.

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SHADRACH MANTON, the recorder of this deed, was the son of Edward Manton, whose home lot was on the town street near the head of Constitution Hill, between the lots of John Whipple and Gregory Dexter. He (Edward) was one of the signers of the first compact of 1640; on the Roule of Freemen, 1655; received lands from the town at or near "Venter" on the Wanasquatucket river, and about Neutecon-tenant Hill; and died before May 13, 1682.

Shadrach Manton was admitted a freeman of Providence, May 18, 1658, which was probably soon after his marriage, his oldest child being born Dec. 11 of that year. In several deeds he is called a cooper.

1658, May 15. The town gave him a piece of meadow above Wanskuck and a house share next Epenutus Olney toward the great swamp.²

1660-1, Feb. 4. The town gave him a full purchase-right of lands as follows: A house lot or home share and a six acre lot in one parcel, lying in the Neck—bounded west on the highway, north on land of Lawrence Wilkinson, south with land of Robert Pike, and east with the common. Also a share of meadow on the southerly and westerly side of the Wanas-

¹ Newport His. Mag., III, 202.

² Prov. Transcript, p. 108.

quatucket river, about a mile up the stream from "Venter," and bounded on land of his father Edward. Another share on the north and east side of the same river; another on both sides of West river about half a mile above Wanskuck fields; also 60 acres of land on the hill called Neotaconckanitt, bounded on Edward Manton; also 25 acres of land lying northwest of "Venter" about a mile, and lying on two small streams which run into Wanasquatucket river.¹

He lived near the present village of Manton and on the west side of the river, where, after the death of his father, he owned a very large tract of land. The Killingly road, after crossing the river at Manton, passes through this land.

1661-65-69-75. He was elected Juryman.

1664. Town Constable.

1667, May 30. Engaged allegiance.

1667 to 1670. Town Clerk.

1667 to 1671. Deputy.

1669, April 2. He bought of Henry and Waite Brown the home lot on the town street adjoining the home lot of his father on the north,² [near the head of Constitution Hill.]

1675. The town laid out to him about 25 acres, about two English miles west of "Cawcaunchewatchatt," and bounded southerly on land of Arthur Fenner and Joseph Williams.³

1679, July 1. He was taxed with son Edward, 1s. 3d.

1683. Surveyor of Highways.

1687. Overseer of the Poor.

1695. Bought of Nathaniel and Susannah Waterman 65 acres about four and a half miles west of the town, and lying near and upon the hill called Sekesakit hill.⁴

1703, May 31. He bought 36 acres of Nicholas and Mercy Power adjoining the above.⁵

¹ Prov. Transcript, p. 253.

² Prov. Transcript, p. 273.

³ Prov. Deeds, I, 25.

⁴ Prov. Transcript, p. 335.

⁵ Prov. Transcript, p. 379.

1709, July 15. The town laid out to him 20 acres in exchange for the land bought of Nicholas Power, "lieing within the swamp which lieth a small distance norwestwardly from Sekesacutt hill, and is called the pine swamp."¹

1712-13. He bought lands of Andrew Harris.

1713-14, Jan. 27. He was found dead upon the road not far from his house. No will appears, nor any probate proceedings on his estate—his only son Edward succeeding to the property.

"Here followeth the Record of the Coroners inquest on the death of Shadrach Manton.

The jury impanilled by Richard Waterman Assistant.

You Richard Clemence foreman, Mr. John Browne, Mr. Edward Hawkings, Leif. James Olney, Mr. John Steere Jun', Mr. Silas Carpenter, Mr. Epenetus Olney, Mr. Benjamin Smith, Mr. John Angell Jun', Mr. Joseph Place, Mr. John Sheldon, Mr. James Browne.

You being upon a jury of inquest to enquire into & after the death of Mr. Shadrach Manton of Providence in the Colony of Roade Island & Providence Plantations, who was found dead upon the Roade this 27th day of January 17 $\frac{1}{2}$ betwixt his dwelling & Wanasquatucket River.

You do promise true & faithfull alegiance to her Majesty and on the Trust comitted to your Equal justice & Right to do to all persons both poore & Rich without partiallity and make Returne in writeing under your hands, that so her Majesty may know how shee came to loose her subject.

We find according to the best of our judgement & the best information that wee can gett, that his time being come hee died a naturall death."

Recorded Feb. 18, 1713-14.²

SHADRACH MANTON² (*Edward*'), b. about 1637; d. Jan. 27, 1713-14; m. Elizabeth, d. of John and Alice (—) Smith, (Miller). Children :

¹ Prov. Deeds, II, 137.

² Prov. Town Council Book, III, 156.

1. EDWARD, b. Dec. 11, 1658; d. Aug. 14, 1723 (see Prov. Wills, II., 153.); m. Dec. 9, 1680, Elizabeth, d. of John and Sarah (—) Thornton, who d. after 1723. Children:
1, Shadrach; 2, Edward; 3, John; 4, Anne; 5, Catherine; 6, Mary; 7, Elizabeth; 8, Sarah.
2. ANN, b. ———; d. 1728; m. Sept. 18, 1682, John Keese, of Portsmouth, R. I., who d. Dec. 10, 1700. Children:
1, Alice; 2, William; 3, Patience; 4, John; 5, Shadrach; 6, Ann.
3. ELIZABETH, b. ———; d. before 1695; m. before 1683, Henry, s. of Thomas and Ann (—) Estance, or Esten, of Providence—b. Jan. 11, 1651; d. March 23, 1711. Children:
1, Elizabeth; 2, Amey.
4. A son; d. young.
5. A son; d. young.

**RHODE ISLAND VETERAN CITIZENS
HISTORICAL ASSOCIATION.**

A MEETING DEVOTED TO THE HEBREWS, DECEMBER 7, 1885.

THIS meeting, by the suggestion and special efforts of the President, B. B. Hammond, Esq., and the Secretary, Rev. Frederic Denison, was arranged and conducted to secure as far as possible a record of the Jews in Rhode Island and their manners of worship.

To this end suitable papers were prepared by the movers of the design, and invitations were extended to the Orthodox Rabbi at Newport, A. P. Mendez, and the Acting Reformed Rabbi in Providence, Mr. Myer Noot, to give addresses and exemplify parts of the Jewish service. Mr. Noot responded with a portion of the choir, of his synagogue. These unique exercises, showing such regard to the Hebrews as was never before manifested in christendom, but in perfect keeping with the spirit and principles of Rhode Island, are here reported, that they may have in our State the historical niche that they so richly deserve.

The meeting of the Association—being its regular monthly session—was held in Franklin Lyceum Hall, No. 62, Westminster street, Providence, December 7, 1885. After the usual opening and reading of records, on motion of Hon. J. N. Arnold, it was

Resolved, That the President be requested to appoint a committee to inquire into the introduction of the first steam engine into the State—who was its builder, who purchased it, and to what uses it was put; said committee to report at the next meeting.

The Hon. Elisha Dyer was so appointed.

President Hammond then made the following

ADDRESS.

Ladies and Gentlemen :

Through the courtesy of the Rev. Frederic Denison and Mr. Myer Noot, Acting Rabbi of the Israelites in this city, you are to-day to hear somewhat of the Hebrews in this State, and witness an illustration of a portion of their religious service as conducted in their synagogues. These people "*outwardly* are the descendants of Jacob and professors of the Jewish religion, but *inwardly* they are believers in, and the servants of God." The very name of Jew has been associated in our minds with the idea of "wanderer"—a people away from home—scattered among many nations—not mixing with any, but ever preserving their distinctive characteristics, and maintaining with unexampled faithfulness the faith and worship of their fathers in all lands and under all circumstances. Anciently honored, as the chosen people of God, they have ever appeared as his champions, bearing on their banners the mystic words—*talismanic* with them every where—"Hear, O Israel: The Lord our God is one Lord."

To-day we shall hear these words as they were once uttered in their solemn assemblies; and as we listen, may we catch some of the atmosphere and inspiration that once filled their temples and proclaimed their God "the God and Father of us all."

The President then called upon the Secretary, Rev. Frederic Denison, who read the following paper prepared by him on

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THE ISRAELITES IN RHODE ISLAND.

While for thousands of years the world has been variously endeavoring to exterminate the descendants of Abraham, that remarkable people still preserve their identity and in both flesh and spirit manifest even a nationality, and are evidently reserved by Divine Providence for some important mission in the great economy of the ages. They present a historic problem to be devoutly studied. By them the history of the world has been greatly colored. Whatever relates to their career, of old or of late, is invested with large interest.

They have a good record on our continent and in our republic. We here seek to present a part of that story. We propose what, singularly enough, with the exception of a small monograph on the Jews in Newport, by Mr. Mason of that city, never before has been undertaken, namely, to collect and put together all obtainable facts, from their widely scattered sources, for a chapter of their life and doings in Rhode Island.

By the Jewish Cemetery and the Jewish Synagogue in Newport, so reverently cherished and studied in that "queen of summer resorts," large historical and religious credit are reflected upon the city and indeed upon the whole State. These preserve strange and rich memories of a people whose large commercial activities and sacred assemblies once gave importance to our colony and great honor to our religious freedom.

From fragmentary notices gleaned from various quarters, from all known personal records and incidental allusions, we have aimed to reproduce that by-gone and influential life. Unfortunately the records proper of the Newport Jews, particularly those of the Synagogue, have in main perished, having been lost probably with other valuable Newport papers in the disasters of that city during the Revolution. The Scrolls of the Law belonging to the Synagogue were however finally entrusted to the keeping of the Portuguese Synagogue in New York City.

The persecutions of the Middle Ages, often animated by race-hatred, bore so heavily upon the children of Israel that they were driven to whatever refuges could be found. The exiles from the Spanish Peninsula, driven out by the cruel expulsion of 1492, turned their feet to all lands where sympathy might be found.

Many of them were afterwards found in Holland. Not a few of those were distinguished for wealth, culture and intelligence. Indeed the Portuguese Jews regarded themselves and were regarded by others as the aristocracy of their race.

Soon after the unique colony founded by Roger Williams and John Clarke became known as a sanctuary for persecuted consciences, certain Jews from Holland, whose ancestors were from Spain, sought refuge and abode on these, then the only religiously free, shores of the world. Some it is thought came from Curaçoa. And some, it is known came by the way of New Amsterdam (New York) having been expelled in 1654 by Governor Stuyvesant. It is thought that the first Jews reached New York near 1650.

It seems evident that some reached Newport while John Clarke was in England securing the second charter of the colony. Of the names of the most of these who first came, or the exact dates of their coming we are not positively informed.

As with the other settlers, their worship for a long time was in their private dwellings and was somewhat informal. Entering into trade, which of late centuries has been the passion of their race, they steadily increased in numbers and in resources, and thereby added both to the reputation and wealth of the colony.

When death invaded their ranks they sought a Machpelah all their own where they might lay their dead. Two of their number, Mordecai Campannall and Moses Peckeckoe, Dec. 28, 1677, bought of Nathaniel Dickens the ground, since enlarged and improved, now so well known as the Jewish Cemetery, at the junction of Kay and Touro streets. The early graves in their place of sepulture present no inscribed stones, and, like the graves of other early settlers, are now indistinguishable.

That these children of Abraham were kindly received in Rhode Island is shown by the action of the General Assembly under date of June 24, 1684, reading as follows :

"Voted: In answer to the petition of Simon Medus, David Brown, and associates, being Jews, presented to this Assembly, bearing date June the 24th, 1684: We declare that they may expect as good protection here as any strangers, being not of our nation residing among us in this his Majesty's Collony, ought to have, being obedient to his Majesty's laws."

When they qualified themselves and sought the privilege, they were admitted freemen of the colony, like others, by vote of the General Assembly. (See Colony Records.) Their enjoyment of civil and religious freedom, so rigidly and bitterly refused them throughout the world, but so freely granted in this cradle of soul-liberty, and their unrestrained participation in commercial and civil affairs, were a happy illustration of the spirit and principles of the colony, and constitute a pleasing chapter in the history of the State. Indeed they were here always treated according to their manhood and their worth.

Prior to 1750 some distinguished Spanish Jews by the name of Lopez appear in the affairs of Newport, and soon we find associated with them a number of their kindred. All these, in intelligence as in estate, were of a superior class, as their after career testified. Here they entered largely upon marine and mercantile pursuits and were greatly prospered in their enterprises. Their learning and skill in practical sciences became an aid and adornment to the life of the colony. Moses Lopez effectively served the colony as a translator of the Spanish language, for which service he received certain legislative favors. In 1750 the Colonial Assembly granted him "a patent," or exclusive right, for "the art and mystery" of making potash, a process then "known to very few in the kingdom" of Great Britain. At the same time the colony forbade the sale of ashes beyond its limits that Mr. Lopez might have the more advantage.

Aaron Lopez, also eminent for ability, seems to have here introduced important trade with foreign ports. At the opening of the Revolution, Aaron and Moses Lopez owned not less than twenty-seven square-rigged vessels engaged in foreign voyages and in the whale fishery. For that day this was an immense business for two men. Nearly if not quite all these vessels were lost during the war. Moses had a brother Jacob, whose record we are now unable to trace. Certainly Newport's early advantages from trade with distant lands were derived largely from these Israelites.

Jacob Rodrigues Riviera introduced into Newport, and so into our country, the process of manufacturing spermaceti.

On account of the terrible earthquake at Lisbon, in Portugal, Nov. 1, 1755, other Jews of that country were scattered abroad.

Among these was a regular orthodox Hebrew Rabbi named Isaac Touro. He reached Newport, R. I., as early as 1758; probably a little earlier. Here he found enough of his countrymen to be gathered into a regular orthodox congregation. Being a man of talents, broad education and ardent Hebrew devotion, he became a leader among his people and thoroughly organized them for established worship. The congregation appears in regular form in 1758, and was named Yeshuat Israel, signifying the "Strength of Israel," the name ever after found in all the notices of the assembly and even on some of the tombstones of the members. The Rev. Mr. Touro then proceeded to secure a house of worship for his flock. With the generous contributions of his people and their friends he finally raised the necessary funds for the erection of the solid and beautiful Synagogue now so valued in Newport, located midway on the north side of Touro street. The builder was the famous Peter Harrison, who was assistant architect of Blenheim House, England, and builder of the Colony House—now the State House—in Newport, in 1742, as also of the Redwood Library Building, in 1748–50. The wealthy Jews were resolved upon a house worthy of their ancient faith and of their large pecuniary resources. The edifice was begun in 1762, and was "consecrated Dec. 3, 1763, (Tebet, A. M. 5524, in Hebrew chronology,) being the Feast of Dedication in the Jewish calendar. The Ritual (Minhag) was in the Portuguese tongue, but the Scrolls and reading of the Law were, as always, in Hebrew. The day of dedication (called Hanneah) was the Jewish festival in commemoration of the rededication of the Temple at Jerusalem by Judas Maccabees, B. C. 163, (See 1. Maccabees IV. 59). That was a historic day in Newport when for the first time, under Rhode Island's ægis of religious liberty, was devoutly and fully celebrated that ancient Jewish feast, and the children of Abraham joyfully entered their new and elegant Synagogue. Then "was there very great gladness among the people."

The structure is of brick and stone, measuring 48 by 40 feet on the ground, and has a wing on the north side; both parts two stories in height; a fine portico on its front to the west; the whole, both exterior and interior, in chaste Roman Doric style of architecture; a really superb edifice for its day, and still justly admired. Its front is not to the street but to the west, as all

regular synagogues are built, that the worshippers may turn their faces directly toward Jerusalem. The assembly room has galleries on the north, west, and south. Near the front entrance is the large, square reading desk that faces eastward. On the east wall is the cabinet to contain the Scrolls of the Law and other precious articles. No permanent seats were ever provided; only chairs and benches were occasionally introduced. Usually the worshippers stood, all with their heads covered, and in acts of worship turned their faces to the east. In the lower story of the wing were the means for preparing the unleavened bread for the Passover. The women enter the wing and ascend by stairs to the galleries, the only part of the building assigned to them. Among the Orthodox Jews the men and women are apart in the synagogue service. This custom is not followed by the Reformed Jews.

In this sanctuary in Newport the Hebrews, while they grew in numbers and opulence, joyfully met to celebrate their rites and festivals with holy chantings. For thirteen years, undisturbed, they kept their Sabbaths, the Feast of Passover, the Feast of Pentecost, the Feast of the New Year, the Feast of Tabernacles, the Feast of the Eighth Day of Solemn Convocation, and the Feast of the Day of Atonement. The synagogue had a Minister, a President, a Board of Directors, a Treasurer and a Secretary.

That some youths of the stock of Abraham studied in Brown University is concluded from the fact that the college authorities instituted a regulation excusing Jews from attending collegiate duties on their Sabbaths (Saturdays).

Among the Newport worshippers were some wealthy Spanish and Portuguese families from the adjacent colonies, as Newport, then having a population of about six thousand, was the leading commercial port in this country, and in culture was deemed "the Athens of America."

Among the notable Hebrew families were found such names as Benjamin, Elizar, Hart, Hays, Lucena, Levy, Lopez, Oliveyra, Polok, Riviera, Seixas, and Touro.

These were Orthodox Israelites (Sephardim), in distinction from what are known as Reformed Israelites (Ashkenarim). As an indication of their learning it may be mentioned that Dr. Ezra

Stiles, then a preacher in Newport and afterwards President of Yale College, took lessons in the Hebrew tongue of these Israelites.

In 1760 these Jews reported above sixty families. When Dr. Stiles reported "seventy souls" as constituting the church he must have meant heads of families, a Jewish mode of counting. Prior to the Revolution, says a Newport annalist, "upwards of three hundred attended the synagogue." As they were religiously opposed to a "numbering of the people" they did not give their names and numbers when the families of Newport were counted in 1774.

"The able and faithful Rabbi," Isaac Touro, married Reyna Hays, a sister of Moses Hays then of Newport, and afterwards a resident of Boston. Isaac and Reyna had three children: Abraham, born in 1773; Judah, born in 1775; Rebecca, born in 1779. Occasion will appear hereafter for speaking of Abraham and Judah. Rebecca married Josiah Lopez who lived on the north side of the Parade, a part of Newport containing numerous Jewish dwellings.

Just as Newport was reaching a wonderful pitch of commercial prosperity the storm of the Revolution gathered and broke. It swept sea and land. Ships and shops, merchandise and merchants were scattered. Rabbi Touro and his people were obliged to flee. He finally went to the West Indies, where at Kingston, Jamaica, while laboring for his people, he died Dec. 8, 1783, aged forty-six years. We infer that he was buried where he died. Rhode Island, in view of his character and labors owes him an enduring record.

His sons, Abraham and Judah, were placed with their uncle, Moses Hays, in Boston, with whom they learned to be wise and successful importing merchants. Their mother, at her death, was laid with solemn service in the Newport cemetery.

While the British occupied Newport, confiscation and plunder, camp fires and army exactions, left but little of the large Hebrew property. "The north side of the Parade was once covered with Jewish residences which were destroyed." The Synagogue was spared though its doors were closed. For half a century thereafter, except for certain funerals of Jews, no reading of the Law, no intoning of the Prophets, no chanting of the Psalms, were officially performed within the sacred walls. It was a veritable

dispersion. The harps were on the willows hung. And but few of the old congregation ever returned to Newport to remain.

By a custom among the Orthodox Jews, it requires ten persons present on any given occasion in the synagogue to form the proper number to offer acceptable prayer; a usage suggested by the mention in Moses' writings of the "ten righteous men" required to effectually intercede for Sodom. Obedience to this custom explains in part the long closing of the Newport Synagogue.

The Jews were friends of the colonies in the Revolutionary struggle. They gave liberally of their means to sustain the patriot cause. In some cases they served in the continental armies. The address they delivered to Gen. Washington on his accession to the Presidency of our nation was one of great beauty of expression and pertinency of sentiment. The reply they received was equally complimentary, felicitous and just. Always the Jews have stood on the side of liberty.

Abraham Touro, educated and established in Boston, became a man of high reputation, large trade and enviable fortune. He acquired his wealth as an importer, trading particularly with ports on the shores of the Mediterranean. At his death in October, 1822, in the forty-eighth year of his age, his direct bequests amounted to more than sixty-thousand dollars, not including goods, stores, merchandise and a balance to his brother Judah and his sister Rebecca.

We may mention the chief these bequests:

"\$10,000 to the Legislature of Rhode Island for the purpose of supporting the Jewish Synagogue in that State, in special trust, to be appropriated to that object in such manner as the said Legislature together with the municipal authority of the town of Newport from time to time may direct and appoint."

"\$10,000 to the Trustees of the Jewish Synagogue in New York."

"\$10,000 to the Massachusetts General Hospital."

"\$5,000 to the Trustees of the Asylum for Indigent Boys in Boston."

"\$5,000 to the Female Asylum for orphans in Boston."

"\$5,000 to the municipal authorities of Newport" "for repairing and preserving the street leading from the burying ground (Jewish Cemetery) to the main street."

"\$5,000 to a Humane Society."

"\$5,000 to Moses Myers in trust."

"\$2,000 to Moses L. Moses."

"\$2,000 to Miss Juliet Lopez of New York."

"\$1,000 to Miss Frances Bruner."

"\$500 to Nathan Cobb, a yellow servant."

"\$500 to William B. Proctor."

From the avails of one of his bequests, in 1843, the Synagogue grounds were enclosed with heavy, cut granite walls and massive iron palings, and adorned with a beautiful Quincy granite gateway, the cap of which bears his name and the Jewish date of erection A. M. 5603.

His body was brought and devoutly laid in the cemetery that was so dear to him; and in view of his active, enterprising life and his many and large benevolences, it is no wonder that his name here

"Smells sweet and blossoms from the dust."

Judah Touro, educated in like manner to trade, also became a man of opulence and of very wide reputation. He pursued his business career chiefly in the south, particularly in New Orleans, where he settled before Louisiana was purchased, in 1803, by the United States. While an eminent merchant he was alive to all benevolences and all patriotic endeavors. In the last war with England he served with Gen. Jackson in the defense of New Orleans and received Jan. 1, 1815, a severe wound in battle. He became famous by his deeds of kindness and his munificent gifts. His wealth became immense.

In 1843, at an expense of about \$12,000, he erected heavy cut granite walls and strong iron palings around the Newport Jewish Cemetery, where his kindred sleep, and adorned the entrance with a superb Quincy granite gateway in pure Egyptian style of architecture, a style peculiarly rich in memorial associations. The cap of this gateway is embellished with a winged globe while the posts bear inverted torches.

Judah died in New Orleans Jan. 4, 1854, in his seventy-ninth year, leaving bequests to institutions and persons to the amount of \$459,000, not including large gifts of real estate and property to the Hebrew congregation in New Orleans and to found a He-

brew Hospital in that city, with a residue to his "dear old friend," Rafer Davis Shepherd, of Virginia, "to whom, under Divine Providence he was indebted for the preservation of his life when he was wounded" in battle.

We may mention the principal bequests :

\$80,000 for establishing an Alms House in New Orleans.

\$50,000 to Per Moses Montefiore, of London, to be used for the relief of Jews in the Holy Land.

\$20,000 to the Hebrew Education Society, Philadelphia, Penn.

\$20,000 to the Jews Hospital Society of the city and state of New York.

\$13,000 to the Talmuth Torah School Fund of the city of New York.

\$10,000 to the city of Newport, R. I., for the purchase of the Old Stone Mill property as a Public Park and promenade ground.

\$10,000 to the North American Relief Society for indigent Jews of Jerusalem and Palestine, in the state and city of New York.

\$10,000 to the Massachusetts Female Hospital.

\$10,000 to pay the salary of a reader or minister to officiate in the Synagogue in Newport, R. I., and to endow the ministry of the same, as well as to keep in repair and embellish the Jewish Cemetery in Newport aforesaid.

\$10,000 to Aaron Reppell Josephs, of New Orleans.

\$10,000 to Gershom Kurshudt, of New Orleans.

\$10,000 to Pierre Andre Destrae Carenæ, of New Orleans.

\$7,000 to the three daughters of Moses M. Myers, of Richmond, Va.

\$7,000 to the surviving children of the late Samuel Myers, of Richmond, Va.

\$5,000 to the Hebrew Benevolent Association, of New Orleans.

\$5,000 to the Congregation Shangaria Chased, of New Orleans.

\$5,000 to the Ladies Benevolent Society, of New Orleans.

\$5,000 to the Hebrew Foreign Society, of New Orleans.

\$5,000 to the Orphan Home Asylum, of New Orleans.

\$5,000 to the Society for the Relief of Destitute Orphan Boys in the Fourth District of New Orleans.

\$5,000 to St. Armas Asylum for the Relief of Destitute Females and Children.

\$5,000 to the New Orleans Female Orphan Asylum.

\$5,000 to St. Mary's Catholic Boys' Asylum.

\$5,000 to Milsie Asylum, of New Orleans.

\$5,000 to the Fireman's Charitable Association, of New Orleans.

\$5,000 to the Seaman's House in the First District of New Orleans.

\$5,000 to the Hebrew Congregation Chachay Shalome, Boston, Mass.

\$5,000 to the Hebrew Congregation, Hartford, Conn.

\$5,000 to the Hebrew Congregation, New Haven, Conn.

\$5,000 to the Hebrew Benevolent Society, Mashebat Nafesh, of New York.

\$5,000 to the Hebrew Benevolent Society, Gimeleet Chased, of New York.

\$5,000 to the Hebrew Congregation, Beth Shalome, of Richmond, Va.

\$5,000 to the Hebrew Congregation, Sheareth Israel, of Charleston, S. C.

\$5,000 to the Hebrew Congregation, Mikoe Israel, of Savannah, Ga.

\$5,000 to the Jews Hospital, of Cincinnati, Ohio.

\$5,000 to the Asylum of Orphan Boys, Boston, Mass.

\$5,000 to the Female Orphan Asylum, Boston, Mass.

\$5,000 to Miss Catharine Hays (his cousin), of Richmond, Va.

\$5,000 to supply Clapp Twing, of Boston, Mass.

\$5,000 to Mistress Ellen Brooks, wife of Gorham Brooks, of Boston, Mass.

\$3,000 to the Rev. Theodore Clapp, of New Orleans.

\$3,000 to the Redwood Library, of Newport, R. I., for books or repairs.

\$3,000 to the Educational Institution of the Hebrew Congregation, Briai Jeshurum, of New York.

\$3,000 to the Hebrew Congregation, Shangarai Tefila, of New York.

\$3,000 to the Ladies' Benevolent Society, New York city.

\$3,000 to the Female Hebrew Benevolent Society, of Philadelphia, Penn.

\$3,000 to the United Hebrew Benevolent Society, of Philadelphia, Penn.

\$3,000 to the Hebrew Congregation, Ashabat Israel, of Fells Point, Baltimore, Md.

\$3,000 to the Hebrew Congregation, Adas Israel, of Louisville, Ky.

\$3,000 to the Hebrew Congregation, Briai Israel, of Cincinnati, Ohio.

\$3,000 to the Hebrew School, Talmud Yeladin, Cincinnati, Ohio.

\$3,000 to the Hebrew Congregation, Tifereth Israel, Cleveland, Ohio.

\$3,000 to the Hebrew Congregation, Briai el Israel, St. Louis, Mo.

\$3,000 to the Hebrew Congregation, Beth el Israel, Buffalo, N. Y.

\$3,000 to the Hebrew Congregation, Beth el Israel, Albany, N. Y.

\$3,300 to the Rev. Isaac Leeser, of Philadelphia, Penn.

\$3,000 to the Rev. Moses N. Nathan, and his wife, of London.

\$2,500 to Mrs. M. D. Josephs, of New Orleans.

\$2,500 to Mrs. Rebecca Kurshudt, of New Orleans.

\$2,000 to the Hebrew Congregation, of Memphis, Tenn.

\$2,000 to the Hebrew Congregation, of Montgomery, Ala.

\$2,000 to the Hebrew Congregation, Shangarai Shamoyen, of Mobile, Ala.

Surely Judah was a princely giver. His remains were brought to Newport and with fitting solemnity and ceremony, June 6, 1854, laid in the cemetery that he had adorned. Over his remains stands a substantial granite monument. At his burial there was placed with his remains a small portion of earth that had been brought from Palestine.

In this last named particular, we meet with an old custom, followed as far as possible by the Orthodox Israelites. Persons have been known to give \$20 for a handful of such earth to be used in a burial service. Many Hebrews, on visiting the Holy Land, bring home with them portions of earth to be thus used on burial occasions. This usage is not so generally observed by the Reformed Jews. Both Orthodox and Reformed have a custom of putting earth of some kind into the pillow under the head of the deceased when the body is laid in the grave, thus signifying "dust

thou art, and unto dust shalt thou return"; at the same time placing the hands of the deceased by the sides of the body with open palms, to express the truth that we "brought nothing into the world and can carry nothing out."

It is traditionally told of Judah Touro that he cherished a special affection for his cousin, Catharine Hays, of Richmond, Va., mentioned in his will with a bequest of \$5,000, "as an expression of the kind remembrance in which that esteemed friend" was held by him. She reciprocated the tender regard and, it is said, remembered him in her will for a like amount and in similar language of esteem. Forbidden to marry by Jewish law, they both lived single, but always mindful of each other's welfare. Judah annually sent a trusted agent from New Orleans to Richmond to inquire after Catharine's happiness. She responded through the same confidential lips. They did not trust their pulsing hearts to paper. While Judah gave his hands to trade and to all good causes, his inner heart was with Catharine. She also was devoted to all good deeds. Singularly, she died two days before him—Jan. 2, 1854—at the age of seventy-seven, two years younger than he. Tradition further says "his name was the last word she uttered," and of him it is said "in his delirium, before death called him, he talked of walking in a beautiful garden with Catharine Hays, his first and only love." They both rest together in the Jewish Cemetery in Newport. On Judah's monument we read: "The last of his name, he inscribed it in the book of philanthropy, to be remembered forever." Surely, in view of his many and great deeds of beneficence, his name survives "like sweet perfume." He and his brother Abraham left funds in the keeping of the State of Rhode Island that now amount to about thirty-nine thousand dollars.

Let us now visit the Jewish Cemetery. Entering by the beautiful granite gateway, passing through the well kept walks, among the solemn pines, the wreathing vines, the love-planted shrubs and rare flowers,—all like a sacred garden—we tenderly study the pious records carved on large headstones, broad horizontal slabs and variously shaped monuments. The memorials are of slate, marble and granite. The inscriptions are in both Hebrew and English. We have indicated some of the names here found. Let us read a few others.

"Moses Michael Hayes, died May 9, 1805, aged 66 years." He was born in New York, but resided in Boston the last twenty-four years of his life, and was distinguished "for the probity of his dealings, the philanthropy of his nature, and the noble frankness of his manners." Said the Boston Centinel, "He walked abroad fearing no man, but loving all. Under his roof dwelt hospitality;—it was an asylum for friendship, the mansion of peace. He was without guile, detesting hypocrisy as he detested meanness." Having a dispensation from the Masonic Order in New York, he founded, near 1790, King David's Lodge in Newport, a Lodge that was afterwards incorporated with St. John's Lodge.

"Moses Lopez died 1767."

"Aaron Lopez died May 28, 1782, in his 51st year."

Aaron was "a man of eminent probity and benevolence," "whose bounties were widely diffused" and "not confined to creed or sect." He and his nephew, Moses Lopez, on the breaking out of the Revolution, moved to Providence and afterwards to Leicester, Mass. He built in East Greenwich a two-storied gambrel-roofed brick house, with a store in one corner below. The edifice is still standing (1882) on the corner of Main and Long streets. This was probably one of his branch trading houses. He was drowned May 28, 1782, being thrown from his sulky into Scott's Pond, a few miles north of Providence.

"Isaac Polok died May 23, 1764, aged 63 ys. 9 mo. 6 days."

"Moses Seixas died Nov. 28, 1809, aged 66 years." He was the first cashier of the Bank of Rhode Island, the first bank established in Newport, in 1805.

Perhaps it may suffice to simply mention some of the remaining names: David Lopez, Abraham Lopez, Rebecca Lopez, Benjamin Levy, Judith Levy, Moses Levy, Myer Benjamin, Isaac Jacobs Polok, Isaac Mendes Seixas. These and others are worthy of long remembrance.

The Rivas removed to Boston.

Joseph Lopez, son of Aaron, returned to Newport after the war and resumed business.

Jacob Rodrigues Riviera, after the war, returned, but did not re-enter upon business.

Abraham Rodrigues Riviera, an importer of dry goods before

the war, won the title of "the honest man," because after all his heavy losses, having no underwriters in that day, he at last paid all his creditors, principal and interest. He finally died in possession of a fortune.

Between 1810 and 1820, two Jewish youth, Samuel and Jacob Lopez, were in Providence and attended the school on Meeting street. Jacob lived with Mr. Knight Dexter. Samuel became a jeweller and married the daughter of Benjamin Tallman, Jr.

Newport now counts none of the old Jewish families of Portuguese and Spanish blood. Samuel Lopez, who lived on Pelham street, moved to New York, near 1820. The last of the old stock and faith, living on the north of the Parade, removed to New York in the spring of 1822. When some of these sold their residences, they made a reservation in the deeds that they should have the privilege, on occasion of bringing their dead to Newport for burial in their cemetery, of occupying their old homes for a few hours in the performance of funeral ceremonies. Instances of such reoccupancy occurred.

Except for rare funeral occasions the doors of the Synagogue were not ceremonially reopened till 1850, when a few Jews from New York and other cities, in official robes and with covered heads, re-entered the sacred walls and repeated the ancient ritual. Another similar service was observed in the autumn of 1877. Still another kindred service was conducted in 1881. Latterly the worshippers represent remnants of the old families and some families of later immigration. Of the ancient stock we recognize members of the Hays and Lopez families.

The Synagogue was again opened for the Portuguese ritual (Minhag) August 4th and 5th, 1882, and a full Jewish Sabbath was observed, the services beginning on Friday evening. The officiating Rabbi was the Rev. H. P. Mendez, the minister of the Nineteenth Street Portuguese Synagogue of New York City. He was assisted by the President of his synagogue, Mr. J. Blumenthal. Many visitors of rank were present, and some clergymen of other denominations. During the evening service, while the old candelabra threw over the room its "dim religious light," it seemed as if a by-gone age had returned. The reading, the chanting, all the associations of the service seemed to reach back more than two thousand years. The scene was exceedingly im-

pressive and suggestive. The chants however were recited in Spanish melodies or tones arranged more than four centuries ago, but the reading was from texts dating back more than three thousand years. Rabbi Mendez delivered an appropriate and forcible address from the words, "Ye are my witnesses."

Since 1882 a Jewish school, called The Touro Institute, has been conducted in Newport, by an Orthodox Rabbi, A. P. Mendes, who also leads weekly service in the Synagogue for about a dozen Hebrew families.

After the Spanish and Portuguese Jews were driven from Newport by the British army, a few of them came to Providence, but not a sufficient number to organize public worship and establish a synagogue.

In the present century, and within the past fifty years, with the growth of the trade of Providence appeared a number of Hebrews from central and northern Europe. These German, Polish and Russian Jews, with some from other regions, have at last become quite a factor in certain kinds of trade and in some crafts in the city.

The Russian and Polish Jews claim to be Orthodox, holding the old forms of ritual, remaining covered in worship, and requiring the separation of the sexes in the place of worship. To them the Hebrew tongue is pre-eminently sacred. Their prayers are in Hebrew; their discourses in German. In 1875 they organized a small Congregation, named "Sons of Zion," meeting at first on Canal street. Their minister was the Rev. Lazarus Finsilver. They afterwards leased rooms in the Wayland Building. They next removed to No. 42 Canal street.

The German Jews, in main, count themselves Reformed, taking greater liberty than the Orthodox, in ritual, dress, discourse, and in allowing females to sit with the males in their public assemblies. Their prayers are in both Hebrew and German. Like the Orthodox, however, they worship with their faces toward Jerusalem. But, in general, they are more free, open and progressive than the old school, endeavoring to be in harmony with the spirit of our age. Their discourses are in English.

They organized their Congregation, named "Sons of Israel," in 1878. For four years they had their synagogue—a leased building—on the corner of Pine and Page streets. They then removed to No. 98 Weybosset street.

The Jewish Cemetery in Providence was opened in 1857, but was not ceremonially dedicated till Sept. 14, 1882. It is on Reservoir avenue. The ministers for the "Sons of Israel" have been, Rev. Dr. Jacob Voorsanger, Rev. M. Moses, Rev. M. Rotenberg, and Mr. Myer Noot. This congregation numbering perhaps fifty active members (1882) and an assembly of perhaps two hundred, sustains quite a vigorous Sabbath School.

At the expense of being episodical, I shall here venture to present some historical facts, gleaned in my researches, that have never been put in print, relative to the first settlement of Israelites in three other important cities of our country where they have acted a conspicuous and effective part in trade and in society.

They first appear in the city of New York near 1650, where their first Congregation, named "Shearith Israel," was organized near 1700, as its records reach back clearly to 1706. These records are in the Spanish language, and they contain certain names that afterwards appear in Newport, such as Levy and Riviera. These New York Hebrews secured their first burying ground in 1681, and built their first Synagogue in 1729, and consecrated it in 1730 on Mill street. Their second house was erected, on the same street, in 1817, and consecrated in 1819. In 1833 they removed to Crosby street and consecrated their third house in 1834. In 1860 they removed to their present location on Nineteenth street. "There was but a single synagogue in New York city until 1825, when the first synagogue of the German Jews was erected." That city now (1882) reports about a dozen able Jewish preachers.

In Philadelphia the first Orthodox Synagogue was dedicated Sept. 13, 1782, and bore the name of the previously existing Congregation, "Mikve Israel"—Hope of Israel. This congregation was composed of Portuguese whose ancestors had been exiled from their country. Among the organizers of their worship was the Rev. Gersham Mendes Seixas, from New York, who became their first Rabbi. He afterwards became Rabbi of the Synagogue, Shearith Israel, in New York, in 1816. Their next Rabbi in Philadelphia was the Rev. Jacob Raphael Cohen, who died in 1811.

Of the worship of the Israelites in Boston, the Rev. Alexis

Alexander says: "The first Jewish prayer meeting met in Warrenton street, opposite Bennett street, in 1852, and consisted of about fifteen members. Two years later they bought a house on Warrenton street and converted it into a synagogue. The Congregation was named Ohabei Shalom—Love of Peace. The first Rabbi was named Socks." From this, other congregations have gone out; some of them being of the Reformed school. There are now (1882) eight congregations in the city, having about five hundred members.

Perhaps we shall be pardoned for one more digression, as the facts have fallen under our notice and are not in print, though they are of importance to the Jews and to all our people.

In this country the Israelites organize themselves into great friendly societies; such as B. nai Berith (Sons of the Covenant), Free Sons of Israel, Kisher shel Barzel (Iron Link), and Improved Order Free Sons of Israel. They have a "Union of American Congregations" that counts one hundred and eighteen bodies in its membership. These congregations have differing ways of interpreting Scripture. Some keep Sabbath on Sunday. The Orthodox however adhere to the old Jewish Sabbath. Some pray in English, asserting this to be a right in their Reformed practice. At present (1882) it is claimed that there are in the United States two hundred and seventy-eight congregations with twelve thousand five hundred and forty-six members.

We cannot close these brief notes and notices of the Hebrews in Rhode Island and this country without thinking of the almost miraculous tenacity of life manifested in that nation, and recalling the vast indebtedness of the world to this divinely chosen and defended people for the great part they have acted in receiving and preserving that richest of volumes—the Old Testament—the Law and the Promises of Almighty God. In themselves they are a historic proof of the Bible—a bulwark that no infidelity can destroy.

And as we look upon the guarded Jewish Cemetery and the solid, well preserved Synagogue in Newport, we almost feel that they, with the Jerusalem in Palestine, are a prophecy of the day when, the fullness of the Gentiles having come in, "All Israel shall be saved."

Acting Rabbi, Myer Noot, of the Reformed Synagogue, "Sons of Israel," in Providence, then made the following

ADDRESS.

Mr. President, Members of the Rhode Island Veteran Citizens Historical Association:

LADIES AND GENTLEMEN.—It having pleased your society to set apart this day devoted to the Israelites of this State, and being cognizant of the appreciation of the same, I have prepared a short essay to speak upon this subject, although I feel that this task might have been placed in better and more competent hands in order to do justice to the occasion.

When I look around and see in this assemblage men of intelligence, men of character and prominence, I feel that my People in Judaism should feel themselves highly flattered that this society should have so far given us an opportunity to show what the Israelites have done towards furthering the social and commercial interests of little Rhode Island. As far as the social interests are concerned we as Israelites claim we are contributing our share in this respect. We are law abiding people, ever willing and ready to stand by any and all laws which have been promulgated from time to time for the good government of all classes. And while we do not aspire to seeking for public offices we contribute our mite in giving evidence of our willingness to co-operate with our Christian brethren in matters relating to the interest of our city and State.

Commercially speaking we have been engaged in various pursuits and have endeavored to become with our sister merchants men who are toiling in various branches of industry striving hard to gain a livelihood.

The question though of to-day's gathering, my friends, does not give me full scope to speak at any great length on the purpose that has brought us here, and if I deviate from that particular point in order to speak on a subject which will vie with the other, I hope I may not be considered out of order, for it is done with a view of showing what progress we have made, how much is Judaism understood both by Jew and Gentile, and to what extent we Israelites have worked towards commanding the respect

as a religious sect from those who do not believe as we do. I have only to go back ten years to rehearse before you how things were in this city as far as the mode of worship was concerned. A mere handful of people composed the congregation at that time; the service was entirely in the Hebrew language, and to have introduced English in the synagogue at that time would have been considered an innovation, so to speak. It was a rare thing to see children or young men attend the synagogue. If a non-Israelite happened to enter the synagogue it was so much Greek to him, to comprehend what was going on. Then the additional days which were observed, which were however contrary to the Mosaic command, neither to add or diminish from the tenor of the Law.

How we as Israelites have been benefited by this great turn in the affairs of our religion words cannot express. Our doors are open now to any one who is desirous of hearing our service. The young and old of people congregate there to hear the Word of God expounded in language suited to the present time; they can readily follow the reader or minister and understand what they are saying.

Our Christian brethren have access to our place of worship, can understand what we are doing and may perchance become interested in what might be termed a Jewish worship. While reform in the mode of worship is no thing of a recent date still we as Israelites of this city have only come to our senses within the last eight years, and have realized the dire necessity of establishing for ourselves such recompense in this respect, so that the younger element may have the benefit therefrom, and that they may find in the synagogue a place where they may supplicate to their Father in Heaven in a language best suited to their present condition and the land that gives them the right to worship as they may best see fit.

In this direction, my friends, we have done much to diffuse among our people and the community at large a certain amount of respect which must ultimately give rise to a better feeling for the Israelites of this city.

I fear in my remarks I may have merged too much on religious matters, but the opportunity has presented itself and our people

have not been understood during the past twenty-five years, that a few words touching upon this subject will not be out of place.

There are in this city over one hundred and fifty Jewish families numbering probably five hundred people, employed in various kinds of mercantile pursuits. We have also two synagogues, one strictly Orthodox and the other Moderate Reform. The former are composed chiefly of Russian Jews, and the latter principally Germans, and a few who claim this country as their birthplace. The Orthodox Jews in this city adhere strictly to all the forms and ceremonies as practised years ago. The Reformers, however, have always believed that a change in the mode of worship was necessary (for reasons stated before) and the result has been that from a congregation of eighteen we number to-day sixty members of the male sex.

While we do not believe as they do as regards the old forms and ceremonies in the synagogue, we respect them as Israelites, and are at all times willing and ready to affiliate with them on all occasions. When God said to Moses we shall be a peculiar people, and that peculiarity has been manifest in all these years. We admit being a distinct people, and therefore hold together as such as far as our religious identity is concerned.

There are in this city three Jewish Orders, the various Grand Lodges of which are in New York. The aims and objects are alike in all and are strictly Jewish so far as not to admit any but Israelites, as the name would denote—Sons of Covenant. The inconsistency of admitting non-Israelites is self-evident to any fair minded person. There is also a Jewish Benevolent Association composed of females only. They administer to the wants of those who need aid and consequently there is no need of going out of our precincts in that direction. In fact, my friends, we Israelites of this city and State are alike all our other cities, ever willing and ready to dispense charity and benevolence to our own people and to others who do not believe as we do.

We cannot boast of having a synagogue of our own, but a fund has been established for that purpose, and it is to be hoped the time is not far distant when this worthy project will have been made a success.

When I look back but a short time and see how we Israelites have been blessed in this country with the right of Religious Liberty ;

when in this very State our people have been honored at least by one Israelite who has held the position of Representative in the General Assembly, a distinction that would have been laughed at years ago, I feel, my friends, that we must have done something, or at least our people who have lived here years ago, to merit such an act.

And to what can we attribute the kindly feeling that is slowly being made manifest towards our people? The Israelites lived in this city in oblivion, our Christian brethren could not find out anything about them. If in years gone by the question was asked, Where is your synagogue or house of worship? they would shrink from telling you, and under some pretense or other would evade the question. But how different are things now. Ask our people that you would like to hear our services, they will only be too glad to take you to our synagogue. Is this not, my friends, an improvement? Should we not feel proud to think that time has wrought for us a miracle in this enlightened age of progress, and that we can be good Israelites if we do not believe as our Orthodox brethren do.

Another change which has worked wonders in our mode of worship was the introduction of music in the synagogue, something which the Orthodox Jews do not tolerate. And right here I desire to place myself on a right footing in regard to this question. I hope, however, it will not be taken amiss if I am expressing myself in terms Orthodox too much. My sole aim is, and will be in this discussion, to show to what extent Judaism has fared much better than in the days of Orthodoxy especially in this city, and when I mention this city I mean the State of Rhode Island.

Before, however, I quote my authority on the question of music in the synagogue, I feel as though the time has arrived that our Christian brethren should know something more of my people than they do. We have for the past fifteen years been in darkness, and our people have only of late years endeavored to come to the front and show their willingness to co-operate with other cities as to what was actually necessary in this city to give them prominence as a religious denomination. We as Israelites of Providence and vicinity have felt that in order to command the

respect of our fellow man, we must give evidence of something tangible as to our distinctive religious identity. Everybody is aware that there are Israelites living here, have lived here for many years, but how have they lived? *in obscurity, so to speak.*

What has time wrought for our people, however, during the past ten years? Wonders, if I may use the term. *Miracles.* You may ask in what manner; in what particular? I will answer thus wise.

The Israelites of Rhode Island to-day as a religious class are respected. We have proved that there is material in our midst that can be utilized, and if given the opportunity in the right direction have the intelligence to hold positions of honor, provided they are aspirants for the same.

There is a bright future in this city for our people. Although few in numbers compared with other cities, we have the satisfaction of knowing that we command the respect due from one to the other notwithstanding what his belief may be.

Judaism to-day stands on a solid foundation. Judaism is the same as it always was, and like the unchangeableness of God, was, is, and ever will be a beacon light to all who may walk the path thereof, illumined by the rays of Divine light, spreading in all directions.

While we have at all times believed in a reform as to the service in the synagogue we have never deviated from the spirit of the Mosaic Law. This is our stronghold, our banner, which has been carried through thousands of years. We cannot be assailed although fanatics, so to speak, have tried to tamper with the same, but the results will not have benefited them to any great extent. The very most important question which the so-called conference of radical Rabbis in Pittsburgh endeavored to embody in their platform the question of the regulation of diet. This important matter is sufficient to show their unfitness in attacking a question of the sanitary laws of the Jews,—a question which is conceded by men of all creeds to be a matter which cannot be excelled.

We Israelites of the 19th century, and especially in this city, have known for some years the need of a proper service. Our people have fallen into error on this question, and we have endeavored to rectify this evil as far as it relates to our religious

worship. That we have considered it a duty we owe ourselves and to our brethren at large, to declare that it is not our desire for innovation, not a want of respect for those institutions which our more immediate ancestors obeyed, but an obligation, a deep sense of right, which nothing can weaken; a conviction resulting from long, cool, and serious reflection, that impelled us to those measures which in our hearts we considered the only means of arousing our people in this city from that state of indifference and erroneous thoughts into which they were sinking, and to save our religion from criticism and self-respect from other denominations.

When we consider how things have changed among our own people it is hardly possible to recognize it ourselves.

The time in years gone by that it was necessary to hold divine services on the Sabbath's was such to keep them from attending the synagogue. Imagine 4.30 P. M. as an hour to gather people in the synagogue. Imagine a multiplicity of prayers entirely in the Hebrew, and an occasional Chaldaic poem, which I question was not understood by any of the congregation. Again the observance of double festivals, a practice which originated before the astronomical calculations of the calendar was introduced, has nevertheless been rigorously upheld in days when we were enabled to determine the months, even to the fraction of a minute.

It was, my friends, to remedy these great evils that we Israelites of this city brought about a reform in our service, and which up to the present time has proved a blessing to our people. The time appointed now for divine service is such as to enable the entire congregation, men, women and children to assemble prior to the commencement of prayer.

The prayers are said by the minister aloud. Appropriate psalms and hymns are chanted by the choir, and responses made by the congregation.

And now, my friends, to go back as to the question of organ music in our synagogue. A fondness for music and melody is clearly traceable amongst the Israelites as early as the times of Samuel, (x. 5,) and no one can attentively read the biblical records of that age without noting the idea then taking root that music tends to kindle the imagination, to warm the heart, and to awaken the liveliest sentiments of piety. Abundant evidences exist to establish the fact that music was employed during the ad-

ministration of Samuel in connection with some of the most important offices of religion.

We find in Is. vi. ; Chron. xxv., 5th and 6th verses, after the recovery of the possessions which the Philistines and other enemies had wrested from the Hebrews, and when Israel found itself in the enjoyment of peace and prosperity, David, the reigning sovereign, brought the public worship into unison with the improved social condition of the people, and introduced into the sanctuary instrumental music on a most extensive scale. He instituted twenty-four classes of musicians and singers, and placed them under the direction of two hundred and eighty-eight leaders, the most renowned of whom are Asaph, Heman and Jeduthum. And they did not consist of males only, since the three daughters of Heman are mentioned in the list of performers.

I have merely brought this matter before your notice to show that the reform in this respect was based upon a usage which had its origin thousands of years ago. Hence the introduction of organ or instrumental music into the synagogue at the present day is not an innovation, so called, as pronounced by our Orthodox brethren. Anything that would in a measure tend to improve the services, have been adopted in this country in all the synagogues of the Moderate Reform Platform.

Thus, my friends, have I as time would permit, endeavored to explain the motives that have brought me before your honorable society, and have given evidence to what extent we, as Israelites of this city, have progressed in our religious workings. If I have not spoken at length on the question of commerce and manufacturing interests among our brethren, and if I have not adhered closely to the subject for which this meeting was called together, it is because my Brother Denison has exhausted the subject and has been better informed on this question than I have been, and has left no room for me to dwell upon. I have considered the true objects of this meeting and the sentiments of both the Israelites and my Christian brethren. I have long examined into the question of how little Judaism and our people in this city have been understood as a religious creed, and have therefore endeavored to place them on a proper footing.

That henceforth this exposition will fully exonerate us from the imputation of entertaining the wild speculations which have at-

tributed to us that of having our services held in private, and we feared non-Israelites being present at our synagogue, I trust will be removed from the minds of those who have the intelligence to know better.

Every effort we have made for the improvement in our devotion to Almighty God we have striven to confine strictly to the spirit of the immutable law of God, and before closing my remarks I desire to give this assemblage a little information which no doubt will interest you all, on the question that has so often been asked, Why we Israelites do not uncover our heads when attending divine worship, or when engaged in prayer? It appears, my friends, to be nothing more than an original custom, for in Asia this day, it is a mark of respect toward a superior to keep his head covered in his presence, whereas in western countries our customs are just the reverse of all this, since the recognized mark of social intercourse and to superiors, is to keep the head uncovered, and there can be no doubt but that the deepest marks of reverence and respect that any human being can pay are due to God.

But the fact is that this keeping our heads covered is not because of any custom in any part of the world, but because of a positive commandment which renders it a duty incumbent upon us of the House of Israel. According to the thirteen articles of the creeds, we Israelites believe that the Creator is one, and that he alone is God, who was, who is, and who will be, everlastingly. While the third art declares that God is not corporeal, or material, and not subject to accidents of bodies or matter, He consequently is altogether independent of time, place or custom; and as God's law and precepts are the spiritual food or sustenance of the soul, it follows that they must also be immutable and that our intercourse with God is, or should be, the embodiment and practical carrying out of this law, and therefore unaltered whether it be in the East or in the West. Now the command of God, through Moses, His servant, in Leviticus 16th chapter, 3d and 4th verses, directs: Thus shall Aaron come into the holy place, a holy linen coat shall he put on, and with a linen mytre (called in Hebrew *Mitznefes*,) turban or head covering, he shall be attired. Thus God commanded the Priest to perform divine service with his head covered. So long as the Temple of Jerusalem and the Le-

vitual ritual remained in their glory this precept was always observed; but now that we have no altar, and the Priest can offer no sacrifices, sacred Scripture instructs us to compensate for the offering of bullocks, "with our lips." Or, in other words, that prayer is to replace sacrifice, (Hosea xiv. 2). Accordingly, every Israelite during divine worship officiates as a Priest, offering in lieu of sacrifice, his prayers in his place of worship, which Scripture declares to be Mikdosh, Holy Place of minor holiness, but still Holy, and which replaces the altar in the Temple. And as each Israelite thus performs the function and service of the Priest, and as he must in all things and to the utmost of his power conform to the law of God, he is bound to keep his head covered during divine worship even as the Priest was commanded to do when engaged in the sacred service appertaining to his office.

This, then, concludes my remarks to-day. If what I have said has in any way interested you I am pleased to think that in my humble capacity as a private individual, that I have added something that may reflect with credit upon the Israelites of Providence and vicinity. Our people will ever remember this day as something never to be forgotten in the history of this State, that we should have been allowed this privilege and honor of having a special day set apart whereon to give them prominence as a religious sect. God grant that such feelings of brotherly love may at all times be evinced towards us, and that we may merit at all times what has been advanced here this day. The Israelites of this city will have the satisfaction of knowing one thing, that they have entered upon a new era of usefulness, and the ultimate results thereof must be beneficial to them and the community at large. With my best wishes for the future prosperity of this venerable and honorable institution, accept my thanks and those of the Israelites of this city for the honor conferred.

Mr. Noot then proceeded, with the aid of members of the synagogue, to explain and exemplify portions of both Orthodox and Reformed Hebrew service. The Rabbi wore his cap, and the voices were supported by an organ. The recitations and chantings by the Rabbi, and the psalms and songs of the responding choir, were rendered with admirable pathos and

purity, holding the assembly in rapt attention, and awakening a truly catholic religious spirit, alike among Gentiles and Jews. Altogether, the day was emphatically historic in our State, giving prominence to a peculiar and valuable portion of Rhode Island records, and cultivating in an unusual manner that charity and brotherhood which should be felt by the children of the Great All-Father.

IS AMERICA ONLY EAST GREENWICH.

SIR JAMES MARRIOTT, in a speech made in the House of Commons in 1782, as an argument in favor of the right of Great Britain to tax American Colonies, after maintaining that the American War was just in its origin, pointed out that, although it had been frequently pretended that the inhabitants of the colonies were not represented in the British Parliament, yet the fact was otherwise, for they were actually represented. The first colonization by national and sovereign authority was the establishment of the colony of Virginia. The grants and charters made of these lands, and of all the subsequent colonies, were of one tenor, and expressed in the following terms:

“To have and to hold of the King’s or Queen’s majesty, as part and parcel of the manor of East Greenwich, within the county of Kent, *eddendum* a certain rent at our castle of East Greenwich, etc.”

So that the inhabitants of America were in fact by the nature of their tenure represented by the Knights of the Shire for the county of Kent in Parliament.

This, it must be remembered, was the opinion of a high legal authority, Sir James Marriott being the Judge who presided in the Court of Admiralty, and therefore not likely to make a mistake on a matter of no slight interest and importance.

From this rendering, our English cousins hold that the whole of America is but an appendage of an English Shire; nay, worse, a borough of the manor of East Greenwich, so that every American citizen is necessarily a resident of East Greenwich, in the county of Kent, and this fact our English cousins would have us believe is a higher honor than that of an American citizen. There are two opinions about that, of which our own is, that if the first is a high honor, we have added a higher one to it, and if our fathers did a grievous thing in effecting a separation, it was no more than what other subjects had done and unsuccessfully.

We are much pleased to have this English opinion brought to our notice by our East Greenwich patron, and feel that the genius that presided over the place at the time of its naming was desirous of bestowing an honored name, and we are pleased that the good people of the town have worn the name with honor.

A RHODE ISLAND MAN THE ORIGINATOR OF OUR POSTAL SYSTEM.—In — Benjamin Franklin was appointed Deputy Postmaster for America and organized the postal system for the Colonies upon a remunerative basis. But in 1773 Franklin had presented at the English Parliament the petition to remove Governor Hutchinson and Chief Justice Oliver, and when the news of the Boston Tea Party reached England, the feeling against America became intense, and Franklin was removed. But William Goddard, formerly printer of the *Providence Gazette* and then engaged in publishing papers in Philadelphia, traveled through the Colonies and consulted with the people upon the matter of a postal system, and upon the 26th of July, 1775, the Continental Congress adopted his plan and Benjamin Franklin was appointed Postmaster General.

ANCIENT HIGHWAYS.—Some of the highways in North and South Kingstown have been in use many years, as at the autumn session of the Assembly, held at Warwick, 1705, the highways in Kingstown recently laid out were received and confirmed. The line between Greenwich and Kingstown was established by the Assembly in 1705.

SOCIETIES AND THEIR DOINGS.

RHODE ISLAND HISTORICAL SOCIETY.—Dec. 29, 1885.—Geo. C. Mason, Jr., of Newport, read a paper entitled "Our Apprenticeship and the Manual Labor Schools."

Jan. 12, 1886.—Annual Meeting. The President read his annual address, which proved to be a thoughtful paper and very practical. The President reported the affairs of the Society in a flourishing condition. The election of officers resulted as follows: President, William Gammell; Vice-Presidents, Francis Brinley and Charles W. Parsons; Secretary, Amos Perry; Treasurer, Richmond P. Everett. The regular committees were then re-elected with few changes.

Jan. 26.—Dr. Charles W. Parsons read a paper on "Town Names in Rhode Island." Edward Field 2d, read on "The Fortifications in and around Providence."

Feb. 9.—Rev. Dr. Wm. F. B. Jackson read a paper, "Trial of Anne Hutchinson."

Feb. 23.—Prof. William Matthews read a paper on the "Battle of Waterloo."

Mar. 9.—James Burdick, of Providence, read a paper "Reminiscences of a Forty-niner in California."

Mar. 23.—Rev. James P. Root read a paper, "Captain Arthur Fenner and His Times." Hon. Charles H. Denison, of Westerly, read a paper, "The Romance and History of the South County."

April 6.—Quarterly Meeting. A number of interesting communications were made. The evening being very stormy rendered the attendance slim.

April 20.—Rev. W. R. Bagnall, of Wilbraham, Mass., read a paper on "The Textile Industries of our Country Prior to 1800." This paper is the final one of the winter's course.

VETERAN CITIZENS HISTORICAL ASSOCIATION.—Jan. 4, 1886.—This meeting was omitted.

Feb. 1.—A paper was read by Andrew B. Patton, Esq., on

"The Early Land Titles of Providence." President Hammond then read a paper written by Welcome A. Greene, Esq., "A New Theory Regarding the Origin of the Palatine Light."

Mar. 1.—Rev. F. Denison read a paper on "Old Schools and Teachers." A short paper on "Zerviah Mason's School" by A. H. was read by President Hammond. Ex-Mayor Jabez C. Knight read his "Reminiscences of Providence" in rhyme.

April 5.—Judge J. Russell Bullock, of Bristol, read a paper upon "Stuteley Westcott and His Times."

May 3.—C. S. Scarborough, Esq., read a paper, "The Taverns of Providence and their Relations to the Business of the Town." A paper prepared by an old resident was read by Welcome A. Greene, Esq., "The Stampers Hill School, 1696." The Treasurer read a paper, "The Old Sabin Inn and its Relation to the Gaspee Affair, 1772."

PROVIDENCE FRANKLIN SOCIETY.—Dec. 22, 1885.—James N. Arnold read a paper upon "Prehistoric Rhode Island."

Jan. 5, 1886.—Annual Meeting. The following officers were elected: President, Levi W. Russell; Vice-President, D. W. Hoyt; Secretary, C. M. Salisbury; Treasurer, A. L. Calder; Standing Committee, George Hunt, Dr. W. O. Brown, Thomas Battey; Cabinet Keeper, T. H. Shurrucks; Librarian, W. M. Knowles. The annual reports showed the society to be in a very flourishing condition.

Jan. 19.—No meeting.

Feb. 2.—Mr. Thomas Battey gave a description of the marl beds of New Jersey and exhibited specimens, and also specimens from Rhode Island beds. Mr. D. W. Hoyt made remarks. Several valuable additions were made to the cabinet for which the society returned thanks to the donors.

Feb. 16.—An informal talk was had upon meteoric showers. References were made to the recent floods, and it was stated the rainfall was nine and a quarter inches, an unprecedented record.

Mar. 2.—Mr. William H. Williams, of Brown University,

read a paper, "Personal Reminiscences During a Residence in Brazil."

Mar. 16.—Mr. E. H. Burlingame read a paper upon "The Hudson River Tunnel."

Mar. 30.—A paper was read by Prof. Winslow Upton, of Brown University; subject, "A Visit to the Volcanoes of the Sandwich Islands, with especial mention of Kilahea."

April 13.—Prof. L. W. Russell read a paper; subject, "The Forest Trees of Rhode Island." The subject was illustrated with the stereopticon from views made by Mr. Charles F. Janes.

April 27.—James N. Arnold read a paper, "The Evidences of the Mound Builders in Narragansett."

April 24.—The society made an excursion to Burial Hill and Fort Ninigret in Charlestown. At this meeting a vote of thanks was given to the Hon. George Carmichael, Jr., and his son, Mr. William F. Tucker, and Mr. George W. Hoxie, for their efforts in making the excursion a success.

SOLDIERS AND SAILORS HISTORICAL SOCIETY.—Jan. 19.—Annual Meeting. The following officers were elected: President, Capt. J. M. Addeman; Vice-President, Dr. George B. Peck; Secretary, Dr. W. H. Hutchinson; Corresponding Secretary, Col. George N. Bliss; Treasurer, Col. Philip S. Chase; Cabinet Keeper and Librarian, Col. Theodore A. Barton. Col. George N. Bliss read a paper, "Reminiscences of the First Rhode Island Cavalry in connection with the Cavalry Fight at Kelly's Ford." This battle is considered by some to be the first action of the Rebellion which could be called strictly a cavalry fight.

Feb. 16.—Prof. E. B. Andrews read a paper, "Reminiscences of a Private the First Year of the War."

Mar. 16.—Capt. Albert R. Greene, of Warwick, read a paper, "From Bridgeport to Ringgold, by way of Lookout Mountain."

April 20.—Major John K. Bucklin, of Mystic Bridge, Conn., read a paper upon the "Humors of the War."

BARRINGTON HISTORIC ANTIQUARIAN SOCIETY.—Dec. 30, 1885.—Rev. S. Bourne, Rev. William House, and Hon. L. B. House made short addresses. Rev. G. H. Tilton invited the society to be present at the dedication of a Historical Museum, in Rehoboth, in May next. Miss Mary S. Bradford presented a pair of knee buckles that once belonged to Dr. John Clarke.

NEWPORT HISTORICAL SOCIETY.—Jan. 19.—F. G. Harris read a paper upon "Liberty and Liberty Trees." Several valuable additions were made to the library. Dr. F. H. Rankin presented in behalf of the Newport Medical Society a handsome mural tablet of Dr. John Clarke, inscribed: "John Clarke, Physician, 1609, 1676; Founder of Newport and of the civil polity of Rhode Island. Erected by the Newport Medical Society, December, 1885." Dr. Rankin, in presenting the tablet, expressed a hope that the citizens of Newport would erect, at no distant day, a suitable memorial to Dr. Clarke.

Feb. 16.—Col. William Gilpin read a paper upon "Religion." President Brinley paid an eloquent tribute to the memory of Miss Ellen Townsend, a liberal friend and benefactor of the society.

Mar. 16.—Thomas Nichols read a paper upon "The Friends of Newport."

Mar. 18.—Annual Election. The following officers were elected for the ensuing year: Francis Brinley, President; William Gilpin and Henry E. Turner, Vice-Presidents; R. H. Tilley, Librarian; H. R. Storer, Treasurer; G. W. Carr, Assistant Treasurer; H. B. Wood, Recording Secretary; F. G. Harris, Corresponding Secretary; H. R. Storer, Curator of coins and medals. The society was reported in a very flourishing condition.

THE NEWPORT NATURAL HISTORY SOCIETY.—Jan. 14, 1886.—Professor Wm. W. Bailey read a paper "On certain Curious Relations of Insects to Flowers."

Feb. 11. (Evening for short communications).—A paper

was read by Mr. Amos Parmenter on "The Birds of Newport and Vicinity." A paper was read by Mr. C. H. Lawton, Jr., on our "Winter Birds."

Mar. 11.—Rev. F. F. Emerson read a paper on "Ants."

EDITORIAL NOTES.

With this issue we publish the REGISTER from Providence, R. I. We do this in order to save expense in transportation and to avail ourselves of the advantages of the great State libraries and other favors now accorded us, which has not been heretofore in our power to enjoy. We have always had a pride in publishing from Narragansett, and have decided to make this change only after becoming convinced that we could serve the interests of our patrons to better advantage here than in our former place. We have no desire, nor do we in any way intend to neglect Narragansett history, and shall give in future numbers as much matter as we can possibly find room for and not neglect other portions of our State. The REGISTER intends to do its utmost to compile and publish the unwritten history of the State, and entreats its readers to stand by and aid us by all means in their power to bring about this desirable consideration. The present number is only a foretaste of what we have in the future for our readers. We intend to make our new volume worthy of every scholar's attention.

The REGISTER has always felt that its efforts in the cause of historical knowledge would win appreciation and support as fast and as far as its productions were brought into notice.

We are pleased to be able to announce that such appreciation has extended further than we had dared to hope.

The General Assembly of the State of Rhode Island has recently made an appropriation to furnish all the FREE PUBLIC LIBRARIES in the various towns of the State with copies of the REGISTER so far as issued. That this action is primarily in the interests of education we recognize, but we cannot help

feeling a sentiment of personal satisfaction that our labors are thus appreciated, and we shall endeavor to press forward the work so that the future numbers shall exceed in interest and value our past production.

The libraries so benefited will, we think, find it a marked advantage to them to have so much historical matter that has hitherto been inaccessible to the majority of the readers thus placed upon their shelves.

Our list of contributors is larger than ever before, and embraces some of the most talented and industrious workers in the historical field in this and neighboring States.

Altogether we feel that the General Assembly has made a wise and prudent movement in thus encouraging the growth of historical learning, and are deeply gratified at finding our magazine the recipient of its attention.

HISTORY OF PROVIDENCE PLANTATIONS.—Messrs. J. A. & R. A. Reed, the publishers of Providence, R. I., have in press, and will issue in August next, a historical work entitled "THE PROVIDENCE PLANTATIONS FOR 250 YEARS," with a graphic description of the city at the present time. The editor and principal author is Welcome Arnold Greene, Esq., well known to our readers as author of the interesting article on "RHODE ISLAND PAPER CURRENCY," published in our number of July last. All who have read that article will be satisfied that any work by Mr. Greene will be ably and carefully done.

From a careful perusal of the advance sheets of the work, we can assure our readers that it contains much matter that is the result of original research and reflection which is so woven into the detail of the well known historical facts as to present a concise and clear description of the origin and growth of Providence Plantations.

Mr. Greene will hereafter contribute interesting articles for the REGISTER. We congratulate the Messrs. Reid upon obtaining such an able editor for the above work.

THE GENEALOGICAL DICTIONARY OF RHODE ISLAND.—We take pleasure in announcing that this excellent work is progressing favorably and that it now bids fair to be published next summer. Mr. Austin, the author, has chosen a happy time in placing his great work before the public, namely, on the 250th anniversary of the settlement of the State. It will be one of those historic milestones that mark the annals of the State's progress.

NEW ENGLAND MAGAZINE AND BAY STATE MONTHLY.—With the January (1886) number of this excellent monthly the management have decided to embrace the six New England States in the range of subjects within its province—an excellent idea; and, we should judge from the initial numbers were in a fair way to be successfully carried out.

GENEALOGICAL NOTES RELATING TO NEW YORK AND NEW ENGLAND FAMILIES.—Mr. Talcott writes us that before the edition is exhausted he would like to have more of his Rhode Island friends secure a copy. We are pleased that the author is so thoughtful for his friends, and we would esteem it a great favor to have his work more generally purchased here. The price (six dollars) is very cheap when we take into consideration the great amount of labor bestowed on its eight hundred pages. Please secure a copy therefore while you can.

QUERY.—George Belford and his wife, members of St. Paul's Church, Narragansett, were buried under their own pew. Dr. McSparren and his successor, Dr. Fayerweather, were buried under the altar. When the memorial was erected to the memory of the Doctors in 1868, instead of erecting it over them, it was placed over that of Mr. Belford and wife. This is an interesting theme to ponder over, and we would like some of our Episcopal friends to inform us more about Mr. Belford. Also upon what authority was that memorial placed in its present position.

DESCENDANTS OF WILLIAM HANNUM, who emigrated from England to Massachusetts in 1630, are requested to correspond

with C. S. Hannum, P. O. Box 501, Westfield, Mass., who is preparing a genealogy of the family.

HISTORICAL NOTES.

THREE FACTS REGARDING RHODE ISLAND.—Of the 36 cities and towns in Rhode Island 20 of them border on water that is navigable. Railroads cross every town on the main land except three, Foster, East Greenwich and Little Compton, and surveys for new roads cross the centre of these three. Foster is the only town whose water shed is such that nearly half of its water flows into another State. With this exception and a small part of western Coventry, the rest of the State retains its water fall and empties it into the ocean together with much water collected in southern and central Massachusetts.

USQUEPAUG PATENTS.—It is not generally known that several very important inventions originated here. Grant invented the felt hat body from which he soon realized a fortune of a quarter of million of dollars. Slocum's solid headed pin brought its inventor another cool quarter of million of dollars. Silas Mumford invented a burr picker from which parties realized handsome fortunes. J. G. Perry's sausage meat cutter realized twenty thousand dollars, and its sales are now a handsome income.

FIRST INTERMENT IN RIVERSIDE CEMETERY, WAKEFIELD.—Stephen C. Fiske was one of the original incorporators of this cemetery and took a great interest in its promotion. He was the first one to choose his lot, and then went home in his usual health. Three days afterwards he was buried on the site he had selected only a few days before he died.



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